Islamic Republic of Iran

Iranian Ministry of Cultural Heritage, Tourism and Handicarfts

IMCHTH

Nomination of

The Cultural Landscape of Hawraman/Uramanat

For Inscription on the World Heritage List

Report

UNESCO

World Heritage Convention

Tehran 2020

In the Name of Allah; The Beneficent,
The Merciful…

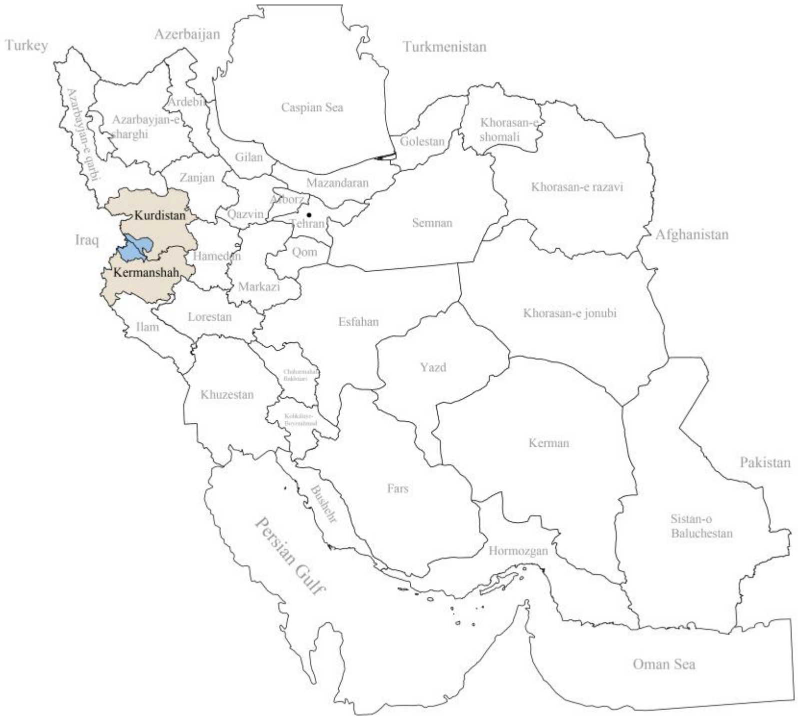
2.a Description of Property

The Cultural Landscape of Hawraman/Uramanat and its Attributes

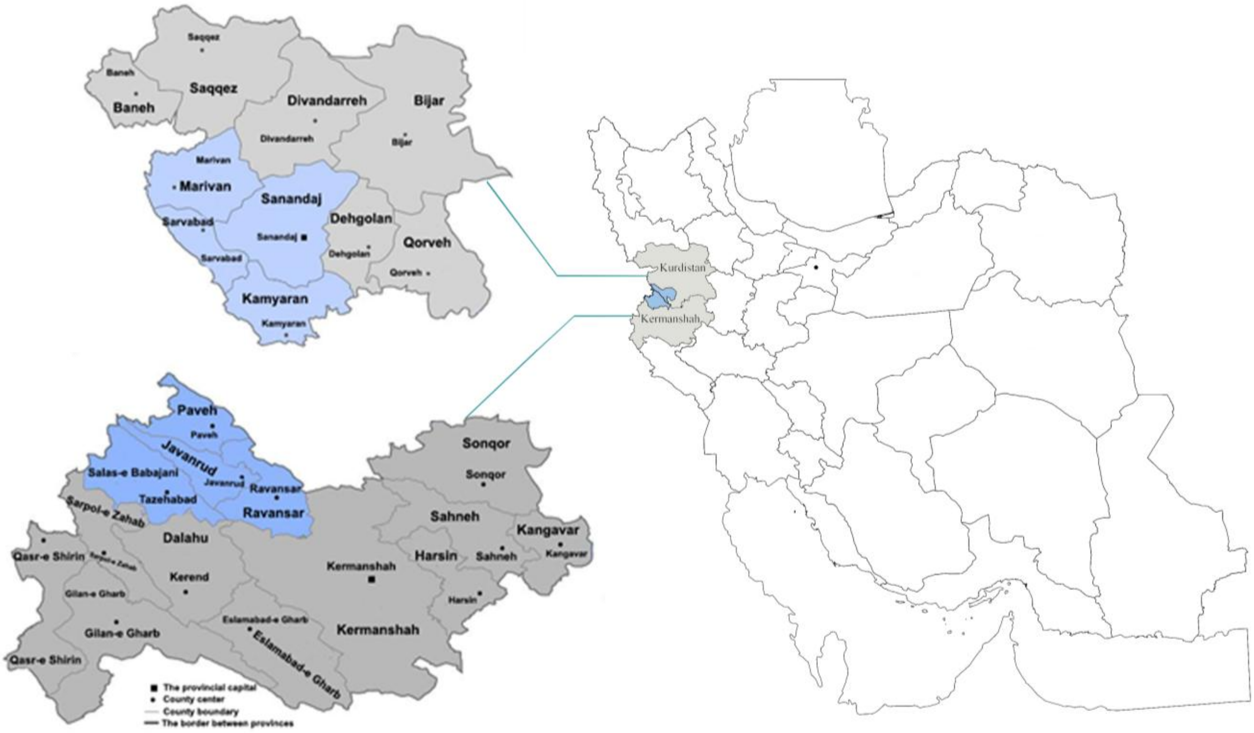
The nominated property of the Cultural Landscape of Hawraman/Uramanat (CLH/U) is located at the heart of the Zagros Mountain. As a vast region in west of Iran Hawraman/Uramanat, enjoys a rich cultural and historical background. Shared between Iran and its neighbors and is part of the cultural sphere located in mountains area. The Iranian portion covers southern Kurdistan Province as well as northern and northwestern Kermanshah Province.

Some of the archaeological findings in the area include the forty-thousand-year-old historical caves, ancient paths and passages along the valleys, motifs on the rocks plus archaeological remains, all of which point to the fact that life in Hawraman/Uramanat area can be traced back to the Paleolithic period. The CLH/U contains a collection of historical-cultural monuments and tokens that show the evolution of human life in historical periods ranging from living in caves to present-day social life in the villages of the region. With all its historical, cultural elements in a special geographic context in the valleys of the important Zagros Mountains, this landscape holds a set of outstanding values and continues to symbolize life and human interaction with nature in various cultural, artistic and architecture areas. To give a representative picture of this landscape, several valleys have been selected from the many valleys in this important area.

The proposed property is composed of two serial component parts: 1. The Central-Eastern Valley (Zhaverud and Takht) and 2. The Western Valley (Lahun) that contain a set of manifestations, and properties



Map 2. 1: Location of Hawraman/Uramanat Area in Iran.



Map 2. 2: Location of Hawraman/Uramanat Area in Kurdistan and Kermanshah Provinces of Iran

Etymology

There are a large number of lexical research works and morphological hypotheses about the process of historical development of the terms: Hawrāmān (also Húrāmān) (Kurdish: Hewraman) or Ūrāmān (Persian: Oraman) or Avroman and their etymology. «Hewr Eaman» means leaping, climbing and ascending; moreover, concepts of emerging out of the ground and to be on one's feet can be understood from the term. Also, the morpheme "Hewr" meaning "cloud" and the morpheme "Aman" meaning "arrived" might point to the cold and mountainous region of Hawraman/Uramanat, which naturally has a lot of cloud and precipitation during the wintertime. Besides, morphemes "Hou" meaning elevation or a lofty place and "Ram" meaning tranquil and invigorating constitute the words "Oraman" or "Hawraman/Uramanat" which bring to mind a high and calm land. The word "Houweramen" is the title for one of the ancient Kurdish songs belonging to the pre-Islamic era. In Borhan-e Qate, which is a lexicon written by Mohammad Husein Khalaf-e Tabrizi, the word Oraman is considered as a combination of morphemes "Eor" meaning a formidable fortress with fortifications and "Man" meaning home or house. The word Oraman as the combination of these two morphemes means land.

«Hawraman/Uramanat or Oraman» also means location, shelter, demand and a cry for help; all implicating a search for finding a haven in rocky terrains and highlands. Some researchers think that the word has been derived from "Eoraman" used frequently by previous Urami poets like Seyyedi-e Urami. In another literary source, it has been claimed to be derived from the word «Hortan» which is an ancient melody and one of the religious hymns of Zoroastrians. According to some other old scripts, «Hawraman/Uramanat» is same as «KHawraman/Uramanat» meaning "east from where the sun rises".

The word «Ahreaman» has also been used in the meaning of the place of the god of Zoroaster (Ahuramazda) in which the morpheme Hoor or Ahoor means God and the morpheme *"man"* means place or location (Ee Mini, 2010: 3-8).

In the Farsi lexicon compiled by doctor Moeen the word Hawraman/Uramanat has been considered as derived from «Oraman» which is an old and original Persian song dating from the pre-Islamic era as well as an ancient melody in accordance with "Bahr Hazj Mosadas" so that "Fahlaviat" were recited based on it. Examples of "Fahlaviat" are the so-called two-couplets of Baba Taher-e Hamadani in the 4th century AH. Moreover, according to the Saadi wordbook of Farsi by Hamed Rabbani, «Oraman» means singing in Pahlavi language and Oramanan are indigenous Pahlavi poems of Iran. In Dehkhoda lexicon compiled by Ali Akbar-e Dehkhoda, it is said that the word has been derived from the word «Oram» which means hymns and worship rites of Zoroastrianism in front of fire.

Yet another research claims that the word Hawraman/Uramanat consists of two morphemes: «Our» meaning town and «Aman» which means seeking shelter. Usage of the prefix «Our» in name of cities like Urmia, Urshalim (Jerusalem), Ur (capital of Sumer), Hawraman/Uramanat and Urfa serve as examples which implicate these meanings. Construction of castles near towns and villages of Hawraman/Uramanat such as Paveh, Hawraman/Uramanat -takht, Nowdesheh as well as at villages like: Palangan, Dezavar (Re Zaveh), Zenav Diveh, Paygelan, etc. kept them safe against enemies.

As mentioned earlier, some believe that Hawraman/Uramanat is the place from which the sun «Khoh Re» begins rising; there are other myths about Hawraman/Uramanat too for example it is regarded as the land or house of Ahura. The phoneme «Man» means "home" and the compound word «Khan O Man» means "household" in Farsi. Apparently this claim is more reliable because among followers of Parsan cult, the land of Hawraman/Uramanat is sacred and Kaaba of Hawraman/Uramanat is a shrine of Ahle Haqq (Yarsanism) (Mansuri Moqaddam, 2017:38-39).

Therefore, it can be concluded that the exact term used for introducing the region is Hawraman/Uramanat as pronounced by local people (ditto: 38).

2.a.1 Hawraman/Uramanat Natural Attributes

The most prominent geographical feature of Hawraman/Uramanat is its mountains, which have separated it from nearby regions and have helped preserve its unique geographical, biological, historical, social, cultural, and architectural characteristics.

From the geo-morphological point of view, the Hawraman/Uramanat area can be considered as the land of high mountains and lowland areas, which is composed of relatively high mountain ranges generally stretching in northwest – southeast direction with rough topography. Generally, this zone is composed of calcareous limestones with deep and relatively narrow valleys. Its highest points are the 3360 meters high Shahou Mountain Peak and 2984 meter-high Oraman Mountains which are composed of limestone dating back to the Bistoon Formation. The lowest parts of the region can be found in the passageway of the rivers (Sirvan River and its tributaries). The existence of relatively deep valleys with steep slopes that created rivers and erosion during geological time is one of the morphological features of these areas.

The average height of this area is 1453 m above sea level (1000 to 3500 m above sea level) and is situated in 47.28 longitude and 35.48 latitude. The Hawraman/Uramanat region borders Marivan in the north, Javanrud in the south, Iraq in the west and Shahou heights in the east. Due to different geological features of the area, different parts exhibit different behaviors regarding weathering and erosion. With its hard rough, calcareous rocks, the high Zagros mountain range represents a tough appearance in the Bistoon region. Shahou Mountain is an epitome of this morphology. Due to the soluble nature of thick bedded limestones, climatic conditions and appropriate rainfall, one can see the solvation effects (cave, small cave, doline) and small and large karstic springs have been formed at the foot of the mountain in the vicinity of the valleys, trough lines and plains of the region.

The geomorphological structure of the region follows the general trend of Zagros, i.e. northwest-southeast and synclines and anticlines have been formed in this direction. But it must be acknowledged that glacial erosion in late Quaternary as well as the dissolution of ancient karst and present-day active karst are an integral part of the Hawraman/Uramanat geomorphology that has been integrated into the culture and customs of the people.

The mountainous terrain has had a deep effect on the lifestyle and livelihood of the inhabitants during various periods of time. Despite the existence of high rugged mountains, deep valleys, hot, arid summers and harsh winters, native people have managed to adapt themselves to their environment by various methods. As a matter of fact, identification of these characteristics and their effect on the life of people is of utmost importance. One of the distinctive qualities of the region is the relation between the cultural components of its inhabitants and their surroundings because over the course of time they have managed to overcome limitations and generate a lifestyle highly adapted to the moundy terrain of Hawraman/Uramanat. To achieve this, they have identified and used local capacities beside relying on indigenous technologies.

2.a.1.1 Geology

Hawraman/Uramanat geology is not different from the geology of Zagros. The Zagros has been an endless source of events that have occurred during several geological periods on the Iranian plateau and its southern plates, namely, Saudi Arabia. Zagros is a large rugged area in western Iran that extends as parallel and massive walls of arcuate strata and is made of unified set of regular highs and lows extending southward across the fault lines from Kurdistan to the north of the Strait of Hormuz.

Geologically, regional reliefs follow the northwest to southeast direction of the Zagros mountain range. The main watercourse of the regional hydrographic grid is the Sirvan river which flows in deep gorges conforming to geomorphological formations. Effect of strata formations on the outer surface of regional reliefs indicates a Jurassic origin in which mountains and pits conform with anticlines and synclines respectively. At spots where folds are more open, milder reliefs exist and at spots with more compression, mountains have steeper slopes. The Southern and southwestern highlands of Hawraman/Uramanat region have several subsidiary valleys. Drainage direction of waterways in these valleys is from south to north and they are dispersed across a region having an altitude of more than two thousand meters above sea level.

Small but high plains such as Sarvabad have mostly appeared at local riversides. Limestone of Sarvabad has led to the formation of the Karst formations with abundant crevasses, excellent water output and high-quality water for drinking and agricultural purposes. Generation of hard lime strata amid feeble deposits has affected the form of reliefs making them look like bare cliffs on mountaintops. The western half of Hawraman/Uramanat has high mountains with steep slopes and V-shaped valleys.

In the southeastern parts of Hawraman/Uramanat region (CLH/U), the folding series of Zagros mostly appear as syncline and anticline formations. Therefore, relatively vast plains and bulky mountains are among characteristics of this section of Zagros in which plains usually conform with composite synclines (Amirabad plain) and their middle reliefs result from composite anticlines (Shahu highlands). Due to their location in the direction of western humid winds, the bulky mountains of the region enjoy significant precipitation. As a result, the syncline plains between these mountains produce fertile farmlands.

The Zagros fold and thrust belt was formed by the collision of two tectonic plates, the Eurasian Plate and the Arabian Plate. This collision primarily happened during the Miocene and folded the entirety of the rocks that had been deposited from the Carboniferous to the Miocene in the geosyncline in front of the Iranian Plate. The process of collision continues to the present. The Hawraman/Uramanat at the heart of Zagros as the Cultural spheree of the civilization is the same.

Main Zagros Reverse Fault (MZRF) which is the largest fault in Iran and southwest Asia has also affected this region. With a length of more than 1200 km in Iranian soil and stretching in NW-SE direction, it forms the northeast margin of the Zagros orogenic belt. The Youthful Zagros Fault is not a simple, integrated fault but rather a thin structure consisting of several fault segments, the major ones in the southeast to the northwest direction include: Dourud Fault, Nahavand Fault, Karoon Fault, Sahne Fault, Dinur Fault, Sartakht Fault, Morvarid Fault, Sarvabad Fault, Marivan fault, Piranshahr Fault. Among the faults mentioned, the Sarvabad fault stretches in the north of the region. The Sarvabad fault segment stretching in northeast-southeast direction is some 60 km long and lies between Morvarid Fault segment and Marivan fault segment and in fact is a part of the main Zagros fault.

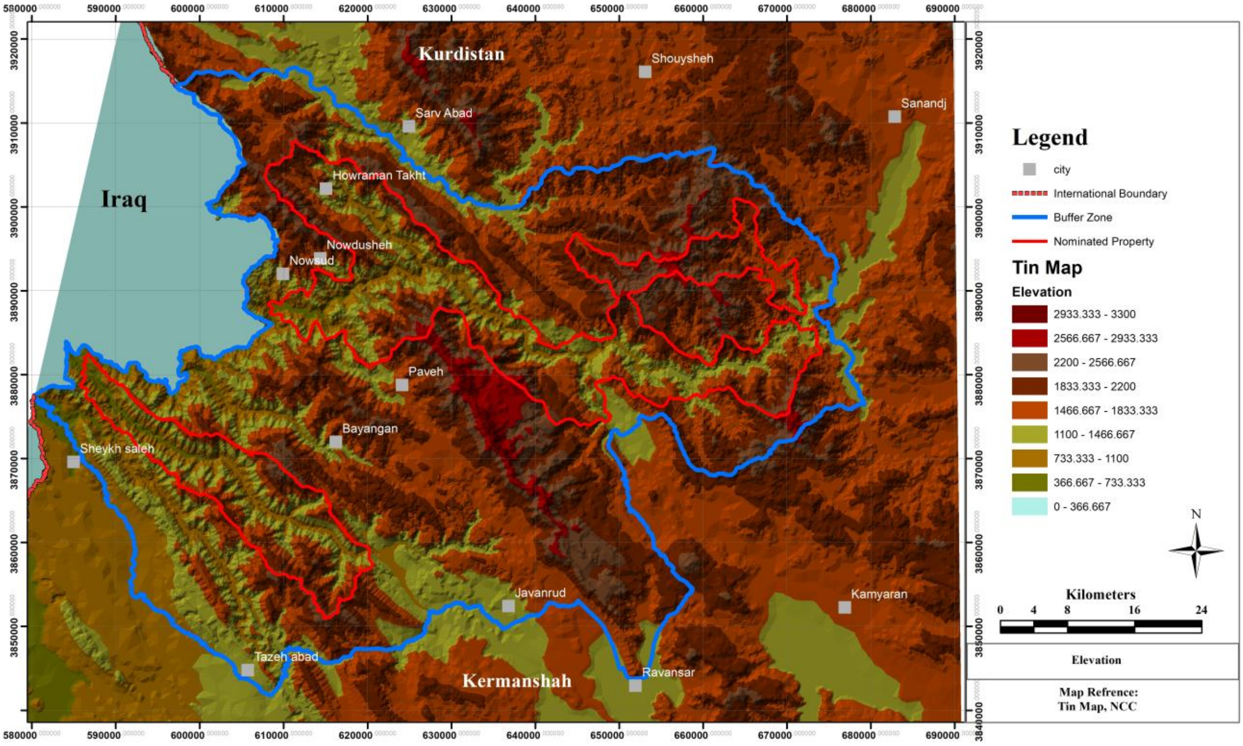
2.a.1.2 Topography

Curve lines with a distance of 150 meters were used to describe the topography of the area. According to the area curves, the trend of the curves on the two sides of the area is different. By two sides of the region we mean that if the region of Hawraman/Uramanat is divided into two parts by a hypothetical line from north-west to south-east, the curves of each of these two regions would be different. On the west side, the trend curves stretch in northwest – southeast direction. The curves of the contour line are almost flat and stretched. But in the eastern part of the curves, they appear as circular, wavy masses with single and numerous peaks. So we can conclude that the western part is dominated by lithology of massive calcareous rocks and the eastern part is dominated by lithology with Shales and volcanic masses (Ramshet, 2009).

Based on the 3D map, the height and roughness of Hawraman/Uramanat can be divided into ten classes of heights, the lowest being 690 meters and the highest being 3022 meters. The lowest elevation (690 to

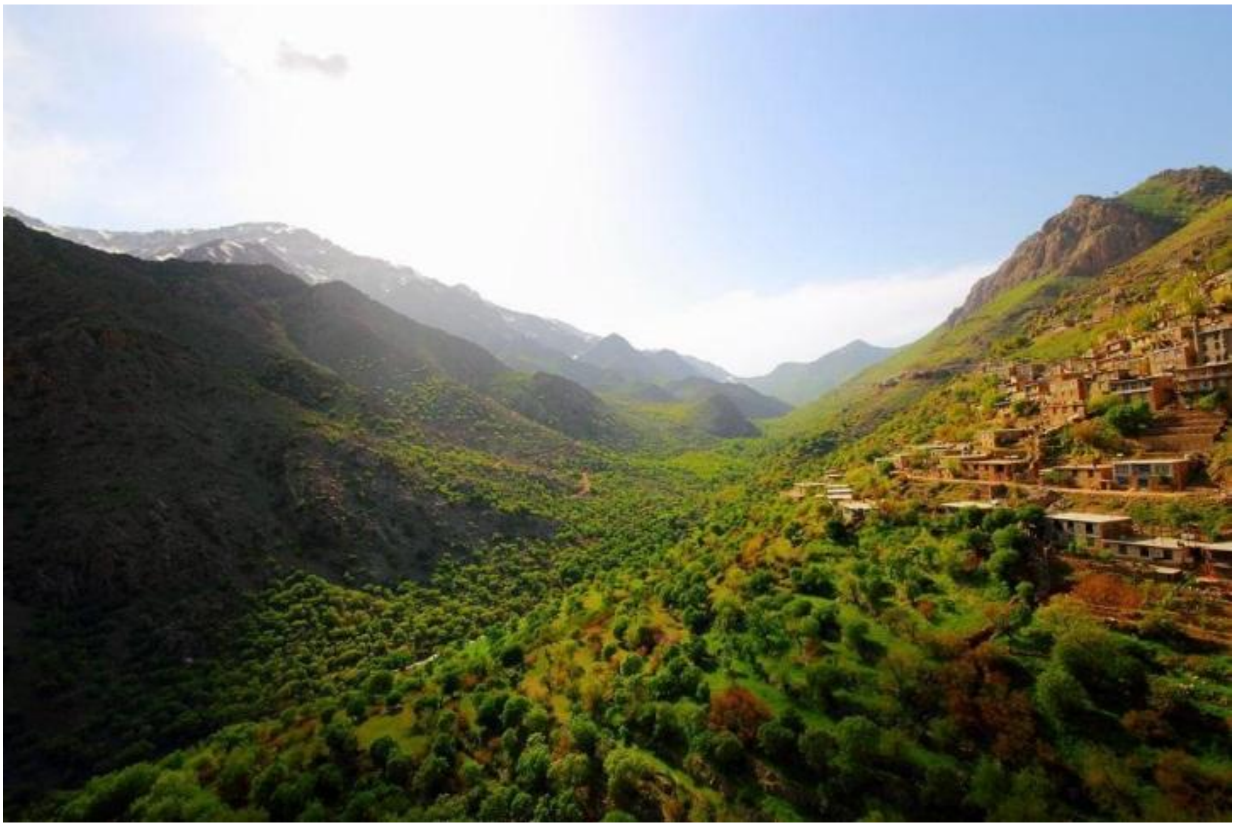
956 m) belongs to the valleys and river beds lying between Shahou and Kousalan areas, and the highest elevation (2760 to 3022 m) can be found in the mountain peaks like Shahou and Zhavehrou.

Looking at the 3D elevation map of the area, three mountainous units called Shahou, Kousalan and Zhavehrou can be seen. Due to the trend of the mountains, the Shahou and Kousalan Mountains stretch in a northwest-southeast direction. However, Zhavehrou Mountain stretches in north-south direction which is different from the other two mountains. There are relatively flat plains between Shahou and Kousalan Mountains, these plains are some 956 to 1200 meters above sea level.

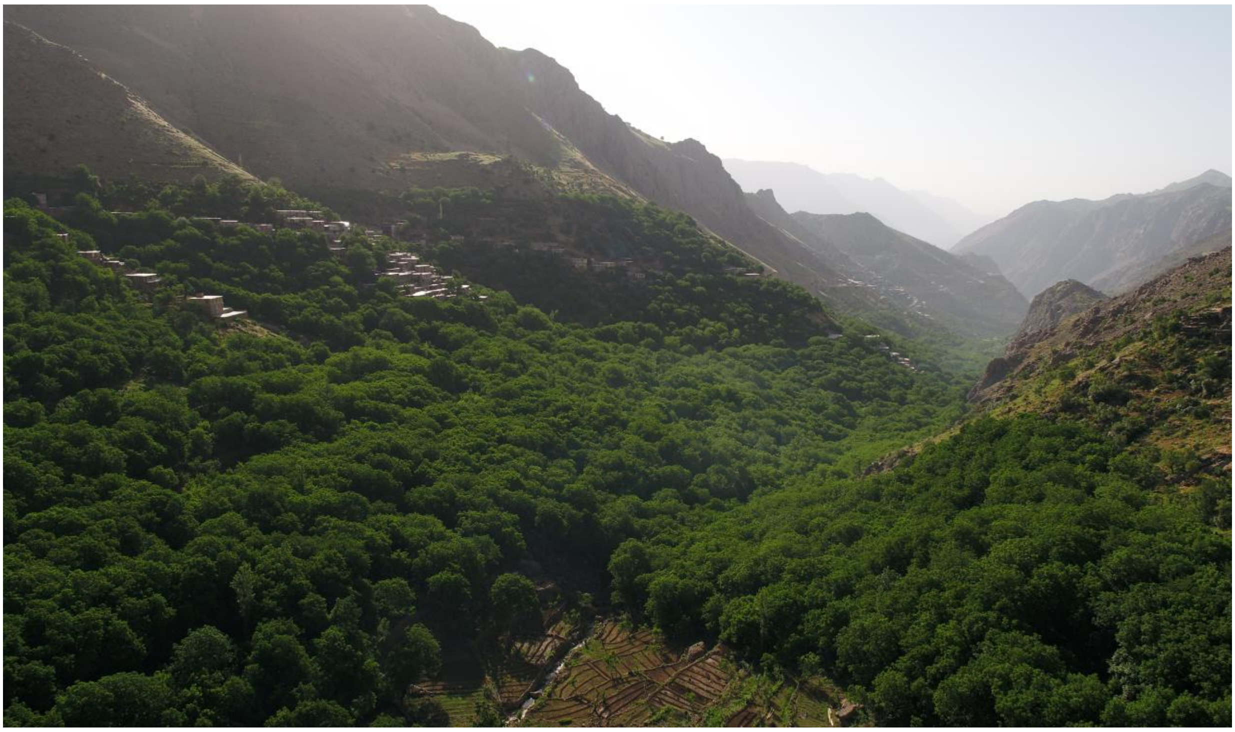


Map 2. 3: 3D Elevation Map of the Hawraman/Uramanat

Among major mountains of Zagros is Shahu mountain range in CLH/U located at the westernmost point of Iran near the Iraqi border. Traces of prehistoric cavemen show that human settlements existed in Hawraman/Uramanat area since a long time ago. Today, many villages have been built near the multiple rivers and springs of Shahu mountain range, which begins from Kermanshah City and extends as far as Marivan County in the Kurdistan Province of Iran. Its highest peak is called Zaweli with a height of 3395 meters above sea level. Alongside Shahu mountain range in a northwestern to southeastern direction are the Atashgah (2464 meters with a Zoroastrian fire temple at the peak), Kusalan (2630 m), Kuh-e Darband (2670 m), Kuh-e Takht (2842 m), Kuh-e Dalani (2800 m) and Kuh-e Pir Rostam (2639 m) mountains. Additionally, in the north to south direction there are Kuh-e Koochaksar (2946 m) and Avalan mountains (with its 2950 m height, it is known by Sufis as a holy mount in which Haft-qabr or the seven-graves is located).



Picture 2. 1: Hawraman/Uramanat Heights and Hawraman Takht Village, Central-Eastern Valley



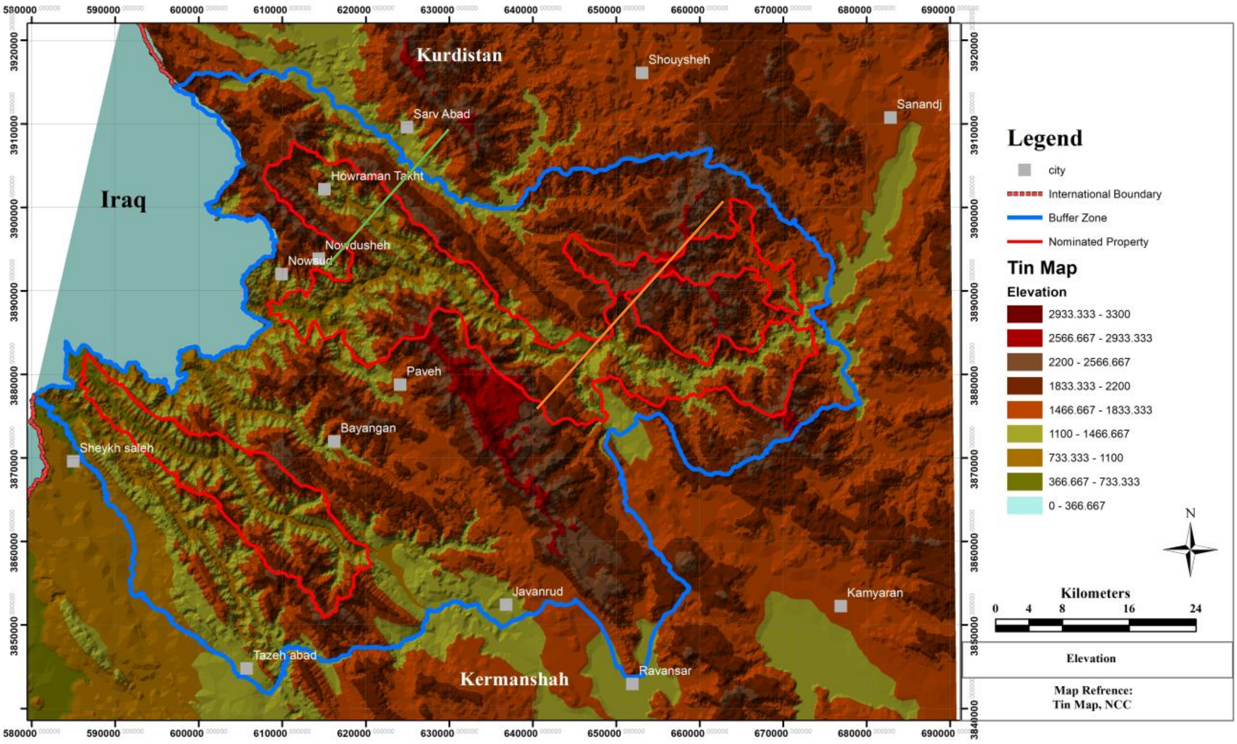
Picture 2. 2: Hawraman/Uramanat Heights, Western Valley.

Topographic profiles

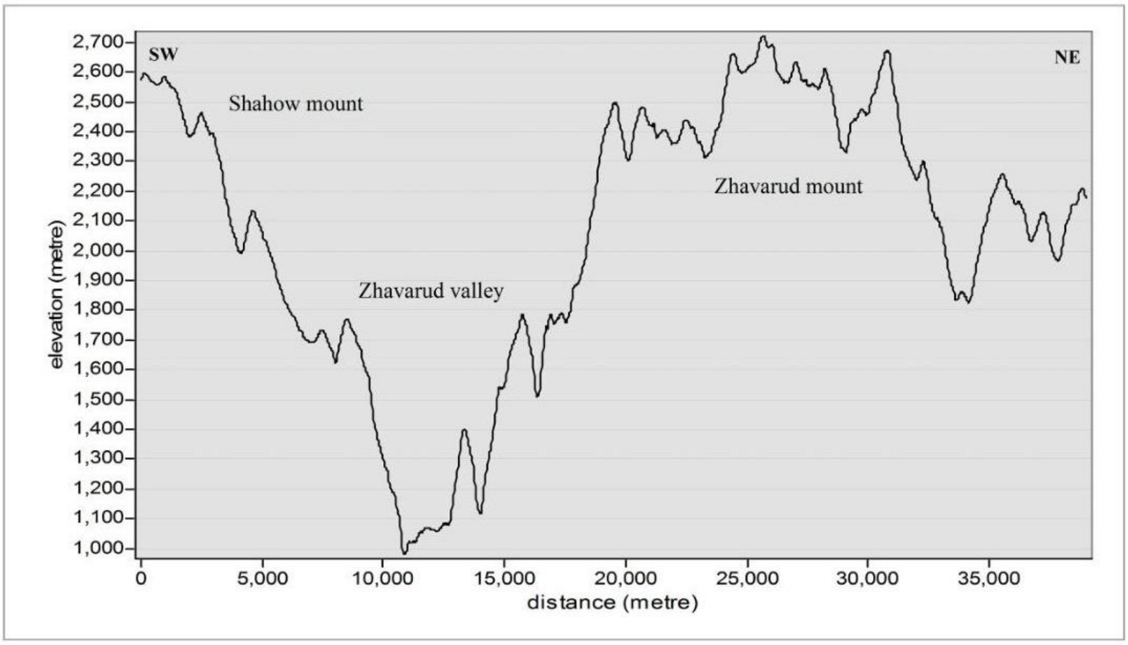
As can be seen in the graph of the transverse profiles (map 2.4 & 2.5 & 2.6), the region is in the form of steep slopes and V-shaped valleys which according to Davies erosion theory, the region is in the first stage of erosion. In other words, the region of Hawraman/Uramanat is in a phase of youthful erosion. In the A-B profile, the height difference between the valleys and the peaks is more than 1,600 meters. Also, there are more downcutting at Zhavehru Mountain and the running waters on the highlands have led to the formation of high valleys and steep slopes.

At the outline of the C-D profile, between the valleys, there is a difference of elevation and the Gardelan Valley with an elevation of less than 900 meters is lower than other places on the map, the valleys are also V-shaped and the slopes are steep, but unlike the Zhavehru, there are fewer valleys at high altitudes and continuous slopes at heights.

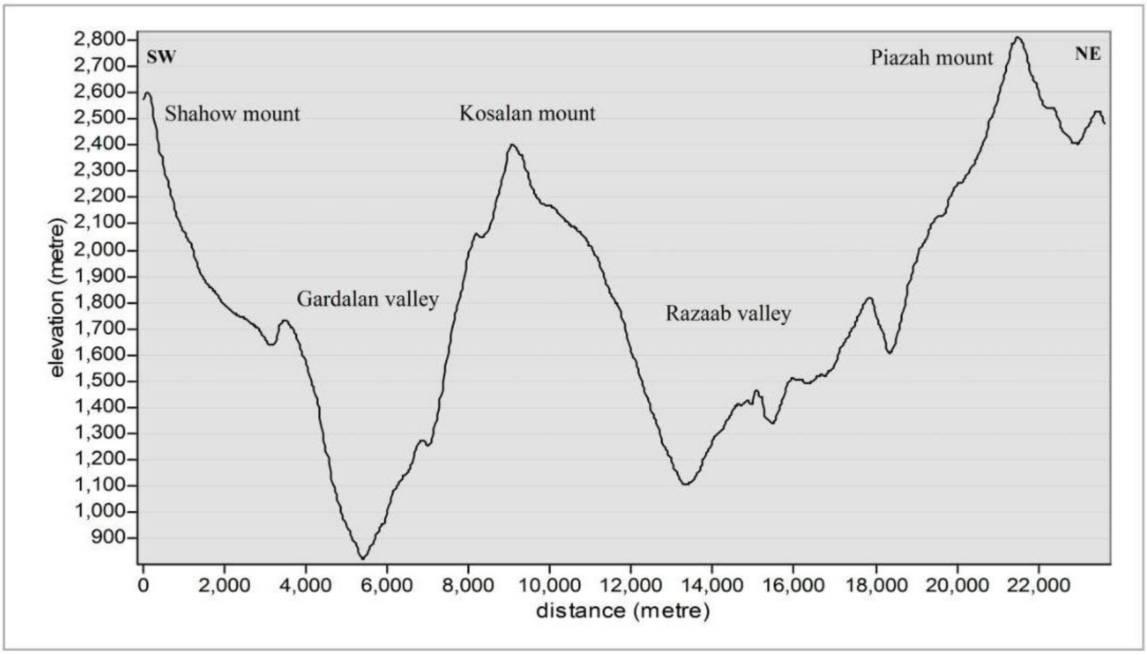
Examination of the transverse hemispheres reveals that the sloping floors with a northwest-southwest trend are more prevalent in the western half of the region. In other words, slopes of more than 40 degrees are often found in Shahou and Kousalan Mountains. As the elevation decreases and one gets closer to the plains, the slopes decreases too. Slope area calculations show that most areas have a slope between 20-30 degrees. Also, slopes of more than 30 degrees cover more than 470 km of the area, which indicates the region lies in a steep slope terrain.



Map 2. 4: Graph of the Transverse Profiles (🟧 A-B and 🟩 C-D)



Map 2. 5: A-B Profile



Map 2. 6: C-D Profile

2.a.1.3 Climate

According to the climate zoning map, located in Zagros highlands Hawraman/Uramanat has a continental, semi-humid weather. Humid western winds, sufficient precipitation, Zagros mountains, forests, vegetation and flow of several rivers across the area have created a unique and pleasant climate. Going from mountains to valleys, the temperature rises and directly affects Gardenproducts.

During various seasons, Hawraman/Uramanat is under the effect of Zagros weather masses. Average regional altitude above sea level is about 1700 meters and its average annual precipitation is approximately 800-1000 mm. The region has cold, humid winters and mild summers so that generally about six months of the year it is very cold and wet, about three months cool and mild and around three months is relatively warm. High temperature oscillations in various seasons is one of its prominent climate characteristics. Frost usually begins in the Persian month of Aban (November) and lasts until Farvardin (April) and the total annual number of frozen days is more than one hundred days (Geographical encyclopedia of Villages…, 1385 sah:300).

Picture 2. 3: Winter in Hawraman Takht Village, Centeral-Eastern valley.

During wintertime, the temperature drops drastically because of cmoundy northern winds; later the high-pressure subtropical system of Azur generates a stable state but in summertime a tropical and continental air front creates hot and arid conditions characterized by low rainfall and a relatively high regional temperature. The average number of frozen days is 92 per year which is obviously higher in mountainous regions and lower in plain areas.

Generally, the Hawraman/Uramanat region can be divided into two eastern and western districts; the former has long and cold winters because of its highlands and the latter especially at its southwest has dry and warm summers and short and mild winters because it is mainly consisted of lowlands neighboring the dry plains of Iraq (Yavari & Fazel-beigi, 1389 sah: 122).

2.a.1.4 winds

The dominant winds in CLH/U are the humid western and northwestern winds. These winds cause heavy rains in spring and autumn and heavy snow in winter in the region. Like other regions, west and northwest winds are called by different names here. As the south wind is the most important of these winds, it is known throughout the Hawraman/Uramanat region as the "Shamal or North" wind. This wind, which originates in the Mediterranean Sea blows in east and southeast direction. When it reaches the Border Mountains, it follows the direction of the mountains and blows from southwest to north. These winds are cold winds and carry moisture and when they collide with the Central Asian winds, they lose their moisture as snow and rain in the area. When the west wind blows in winter, sometimes the cold and dry winds of the eastern plateau grow more intense and disperse the clouds. This wind is locally called as "Zaryan Wind".

"Shamal" Wind: It originates from Mediterranean Sea. The wind, especially in the spring, melts snow and helps the vegetation grow. For this reason, the timely start of this wind brings happiness to the farmers.

"Zaryan or Black Wind". This wind blows from the northeast and from Siberia to Iran. This wind is harmful causing cold in winter and warmth in summer.

"Ariz Wind". This wind coincides with the west winds. With the cold and dry winds of the east and the winds blowing from the central plateau, it becomes more intense in winter, causing clouds to disperse and drastically dropping the temperatures.

"Ubato Wind". It is a cold wind which blows all over the region. It is a permanent wind which blows in east to southeast direction.

"Zalam Wind". It blows in winter and causes cold and dryness.

"Seawa or Black Wind". It is a cold and strong wind which turns into storm and blows in early spring.

"Wausene Wind". It blows mostly in August and has a monotonous and quiet rhythm. It coincides with the harvest time when farmers use it to remove the straw from the wheat grains.

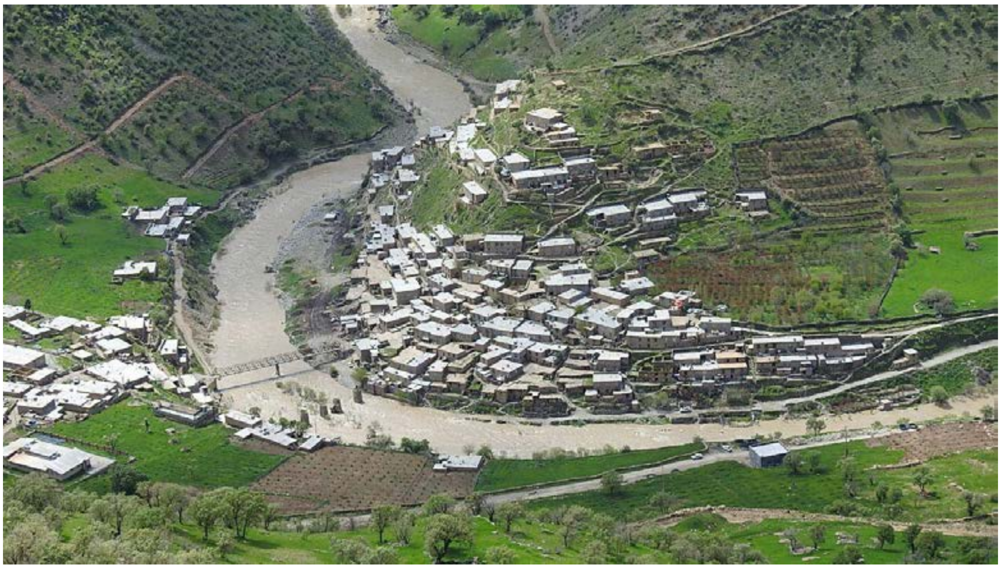
"Wausesesa Wind". Local residents believe the winter's last week plus 11 days of spring have the following pattern, 6 days of rain, 6 days of wind and 6 days of sunshine. 6 windy days of this period is called "Wausesesa" which usually coincides in the first week of spring, it is a relatively cold wind.

"Wageje Wind". In fact, it is a kind of storm that blows in most of the cold months of the year and breaks the branches and leaves of trees.

2.a.1.5 Water and river networks

Due to a sufficient amount of precipitation as well as heavy snowfalls, several rivers and streams flow through Hawraman/Uramanat mostly pouring into the Iraqi soil. Among them are Sirvan, Zemkan, Leyleh and Qarasu rivers. Particularly, Sirvan and its branches have had an enormous effect on the cultural landscape of Hawraman/Uramanat. Sirvan is a long, spiral river originating in Shahu mountains of Hawraman/Uramanat and after joining several streams runs into Iraq and finally feeds into the Tigris. During summertime, its flow reduces and at some spots (called «Viyeh Rey») it becomes passable. The rivers: Zarivar, Shamshir, Gavarud Veysian, Tavile, Narau or Zalan, Loor Ke Vel, Palangan, Qeshlaq and Doab Bezlaneh in the slopes of Shahu mountains join several other streams and pour into Sirvan River.

Picture 2. 4: Sirvan River, Central-Eastern Valley.



Picture 2. 5: Sirvan River and Dalemarz Village, Central-Eastern Valley.

Hawraman/Uramanat has many springs or rivers and most of their water mainly flows into Sirvan River. Bel spring (or Kani Bel) is one of these springs which has a discharge of about 3000-4000 liters per second. The river from which the Bel spring generates, is among the shortest rivers in the world with a total length of 15 meters.

There are numerous springs in the area, some of which include: Darband Spring, Ghuri Ghale Spring, Sarab Shamshir Spring, Durisan Spring, Kwan Spring, Bimir Spring, Shahou Spring, various springs found in Atashgak Mountain such as Biyar Spring, Sheikh Hassan Spring, and Male Palanganeh Spring.

2.a.1.6 Biodiversity

The herbaceous vegetation of Hawraman/Uramanat including its forests have unique endemic plants because of Mediterranean rainfall and sufficient precipitation. Various types of chestnut trees, gall oak (Mazoo), (Vanoch) Banoch, hawthorn (Belch), wild pear (mountain pear), almond and mountain almond, wild sour cherry, goat thorn, willow, mountain fig is among indigenous trees of Hawraman/Uramanat. Density and extent of forests is not uniform everywhere and according to paleo-botanical studies; regional vegetation has undergone specific developmental transformations during various historical epochs.

Picture 2. 6: Vegetation in Hawraman/Uramanat

A large part of CLH/U is covered by forests which are mostly consisted of chestnut trees. The most well-known of them are: Boozin or Booz forest on the mountain slopes of Kavile and Makvan (the habitat of the smallest deer in the world called Shoga or File Gije in local dialect), Merkhil forest (a dense forest in parallel to Boozeh forests), Palanganeh forest (mostly located in the slopes of the western Shahu highlands and containing the world-famous cave of Ghori Ghalee va Kavat (Valadbeigi: 21-23).

Based on the results obtained from paleo-botanical studies, around 5500 years ago the region experienced great weather changes leading to temperatures dropping in the western mountainous front of the region. This coincided with the beginning of the fourth interglacial era and the end of the fourth glacial era. As a result, the regional vegetation changed from milkvetch grassland into dry wide-leaf forests with the polar origin of the tertiary era containing trees like: chestnut, almond and pistachio. At that time the central plateau of Iran as well as the eastern part of the province which were covered by xerophyte wide-leaf forests were invaded by plants like goat’s thorn and turned into grassland. Therefore, the region has great paleo-botanical significance.

The herbaceous vegetation of Kurdistan is consisted of various biological communities under the effect of the general development phenomenon. During the last twenty thousand years, the vegetation has transformed due to changes in climate conditions. Years ago, a conjoined palynology research with carbon 14 test was done by an American group consisting of biologists, zoologists, botanists, chemists and sedimentology experts about Zagros vegetation. The Zarivar Lake district was one of the four zones selected by the American scientists. Research results indicate that generally until 14800 years ago, Zagros vegetation has been grassland which has turned into bushland and ultimately into forest about 5500 years ago. During the late Paleo-Miocene era simultaneous with the great expansion of north European glaciers, Zarivar Lake district which has conditions similar to the zone under study had dry and cold weather with a climate not unlike colder and higher lands of the central plateau of Iran. But during the Holocene Era (about 11500 years ago) the climate became warmer and precipitation increased. Consequently, pistachio and chestnut species migrated into the district with a high density and later in about 5500 years ago, the increase in humidity led to the transformation of grove into forest. Therefore, the main reasons for transformation into present vegetation were weather changes and their effect on climate factors.

Regarding phytogeography, Hawraman/Uramanat belongs to the Holarctic territory, Irani-Turani district, Iran-Anatolia zone and Kurdistan-Zagros subzone.

Existence of the highest and lowest points in Kurdistan Province i.e. Shahu (3390 meters) and Sirvan basin (710 m) in the region has led to the creation of various habitats resulting in a high biodiversity. Thus, it can be considered as a major floristic district in the region.

Discovery of two plant species by the names of: Campanula Kurdistanica, Fritillaria Avromanica in 2015 proves the high significance of Hawraman/Uramanat nature. Presence of exclusive and endemic plant species including Fritillaria Polunini Veronica Avromanica, Bunium Avromanum, Saturega Avromanica, Petrorhagia Macra, Scorzonera Nivalis, Scilla Automnale, Serratula Melancholia in the region shows the floristic importance of Hawraman/Uramanat (Advay, 1395 SAH).

Vegetative Types

- RegionQuercus persica-Quercus libani
- Quercus persica-Pistacia

- Quercus-Amygdalus
- Acer –Quercus
- Astragalus - Prangos
- Astragalus - Ferula
- Prangos- Daphne
- Astragalus - Lonicera
- Astragalus- psathyrostachys

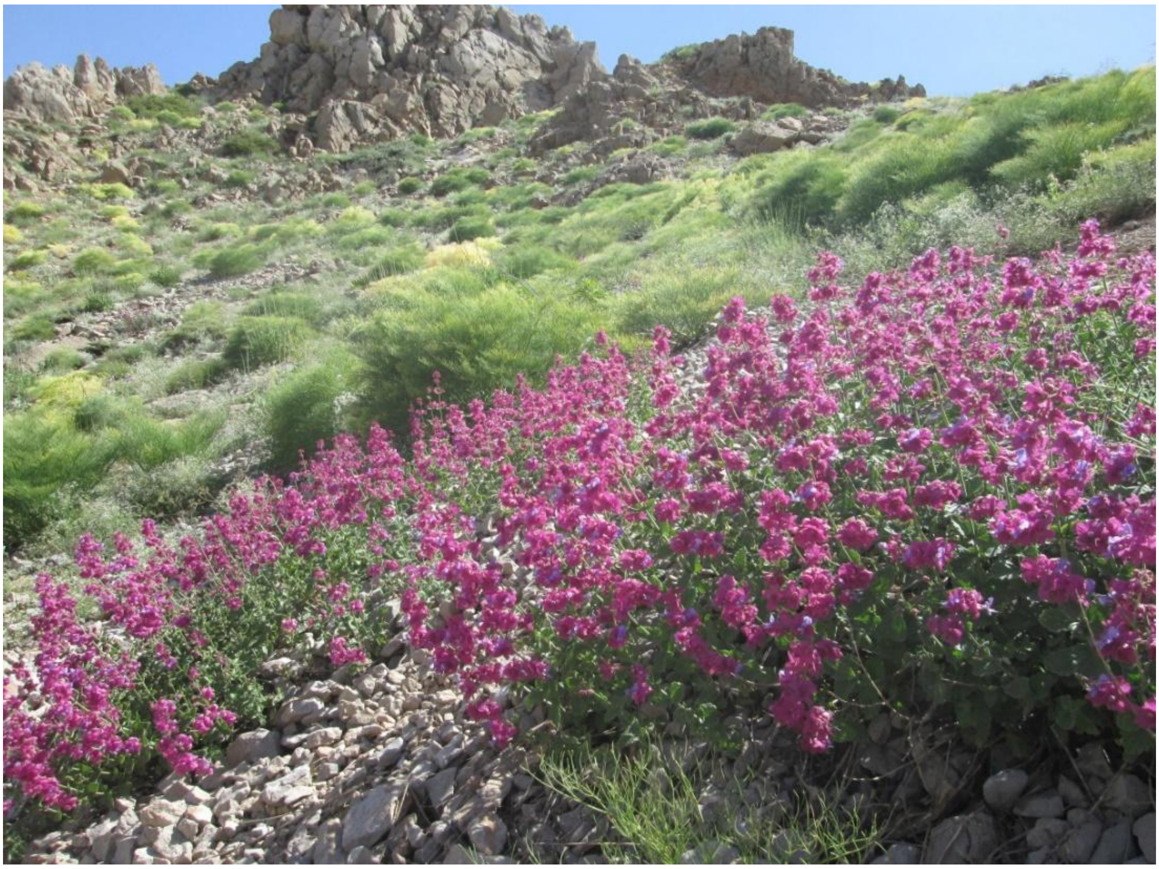
Picture 2. 7: Prangos – Daphne Type at an Altitude of 1900 Meters, Western Valley.

Plant Species

The existence of plant species such as Serratula melanocheila (Boiss & Husskn 1875) at the highest points of Shahou Mount and the presence of Petrorhagia Macra and Saturega avromanica hurricane at the lowest altitudes of Kurdistan Province in the Sirvan River Basin are an indicative of the Hawraman/Uramanat landscape's rich biodiversity and genetic resources.

- *Fritillaria avromanica* (Advay &Teksen 2015)
- *Fritillaria poluninii* ((Rix) Bakhshi Khanici 1997)
- *Veronica avromanica* (M.A. Fisch 1957)
- *Eringium pyramidale* (Boiss& Husskn 1872)
- *Campanula kurdistanica* (Advay& Maroofi 2015

- *Bonium avromanum* (Boiss& Husskn 1898*)*
- *Saturega avromanica* (Maroofi 2005)
- *Petrorhagia macra* (Boiss& Husskn 1888)
- *Hymenocrater longyflourus (Benth 1848)*
- *Silene avromana* (Boiss& Husskn 1898*)*
- *Scorzonera nivalis* (Boiss& Husskn 1875*)*
- *Pentanema kurdistanica (*Maroofi &Ghaderi 2016)
- *Trifolium kurdistanica* (Maroofi &Ghaderi 2017)
- *Onosma Hawraman/Uramanat ensis* (Saman Abdulrahman Ahmad 2006)
- *Onosma latifolia* (Boiss& Husskn 1957)
- *Onosma iranshahrii* (Ghahreman & Attar. 1996)
- *Serratula melanocheila* (Boiss& Husskn 1875)
- *Centaurea flomoides* (Boiss& Husskn 1875)
- *Allium mozaffarianii (*Maroofi&R M. Fritsch 2010)
- *Centaurea shahuensis* (Ranjbar and Negaresh 2013).



Picture 2. 8: Hymenocrater longyflorus Benth, Western Valley.

Plant paleontology shows that Zagros has been one of the focal points of the formation of human civilization and agriculture. That is why we see the precious legacy of indigenous knowledge and deep human understanding of nature in the Zagros. The villagers have paid particular attention to the use of medicinal herbs since ancient times. Now in most villages; local elites some of whom are religious leaders of the area use herbal medicines to treat various types of ailments.

Picture 2. 9: Purple reverse tulip of a prominent plant species in the Hawraman/Uramanat area

The specific climate and vegetation of CLH/U has created an appropriate habitat for various animal species so that until now 200 vertebrates consisting of 26 mammal species, more than 150 bird species, six amphibian species, 18 reptile species and 22 fish species have been identified. Among these, 39 animal species are in the red list of IUCN.

As it was mentioned a large part of CLH/U is covered by forests which are mostly consisted of chestnut trees and the most well-known of these forests which are mostly consisted of chestnut trees are: Boozin or Booz forest on the mountain slopes of Kavile and Makvan which are the habitat of the smallest deer in the world called Shoga or File Gije in the local dialect.

Among animals found in the region are: wild goats, mountain goats, leopards, martens, squirrels, Eurasian otter, wolves, foxes, jackals, badgers, bears, boars, rabbits, Roe deer or miniature deer, wild cats, caracals, lynx, European badgers, beavers, various kinds of turtles and snakes; different aquatic animals including: carps, silver carps, wells catfish, Mackerel tuna and River Fish. Among endangered species are: Dalmatian pelican, Guinea fowl, Golden eagle, falcon, Barbary falcon, great bustard, white-headed duck. Other species include: partridge, quail, black-bellied sand-grouse, see-see partridge, wild geese, ducks, ruddy Sheldrake, grebe, coot, pigeon, Glareolidae, various kinds of snipe, starling, lark, goldfinch, red-bill coot, Magpie, various kinds of sandpiper, Northern lapwing, various kinds of sparrow, rook and hooded crow.

Picture 2. 10: Shoka or Miniature deer

Picture 2. 11: Salamander

2.a.2 Hawraman/Uramanat Cultural Characteristics

2.a.2.1 Tangible Heritage

One of the outstanding features of this region is its cultural attributes which contain exeptional tangible and intangible heritage. Various cultural findings have been obtained through various archeological surveys in the region of Hawraman/Uramanat.These cultural findings are among the valuable relics that, along with their importance in the chronology of ancient sites, play a significant role in illuminating the dark corners and forgotten history of the region. These cultural findings, which are sometimes unique in their kind, today adorn various museums.

The earliest archaeological evidence shows that the region was inhabited by human since the Middle Paleolithic Period. This evidence was discovered by archaeologists and includs stone tools that made by Neanderthals or the Early Modern Humans dating back to more than 40 thousand years ago.[1] Evidence for Late Paleolithic occupation is also discovered in a cave site in the Perdi Mala valley.[2] The Inscription of Sargon II at Tang-i Var pass near the village of Tang-i Var, indicate that the region was occupied by the Assyrians during their military campaigns into the Zagros. The Parchments of Hawraman/Uramanat, a set of three documents from the Seleucid and Parthian eras, were found in the region in 1909. This rocky and mountainous landscape, include diverse set of cultural relics such as caves and rocky shelters, archaeological sites (Permanent and temporary settlement site and workshops), cemeteries, historical ways, villages, castles and other cultural remains, which are brifly explained as follow.

Caves

Rock shelters and caves are among the most ancient human settlements and serve as major signs of the history of living in Hawraman/Uramanat region. As a matter of fact, the region is dotted with such natural shelters and caves, which were seasonally used by prehistoric inhabitants of the area. Therefore, these rock shelters and caves play a key role in the gathering of information related to human settlements and paleo-biology of the area. Grottoes (*Eshkaft*) and cave shelters dating from various historical periods have been identified in the vicinity of valleys nominated for inscription on the World Heritage List. Cultural finds from these caves date back to the period covering early Paleolithic Age until late Islamic era. Archaeological excavation in rock shelters and caves located in the Sirvan river valley of Kurdistan Province have led to the discovery of evidence belonging to stone-age hunters and early cave dwellers. Traces dating back to several Paleolithic eras in these valleys suggest that primitive hunters inhabited the Sirvan river valley from before forty thousand until about twelve thousand years ago.[3]

The evidence includes stone tools, bones of hunted animals and remains of stoves belonging to epi-, mid- and neo- (upper) Paleolithic (stone ages). These caves and shelters have been found along the Sirvan riverside in Hawraman/Uramanat region. The findings provide exceptionally useful information about the lifestyle, hunting and tool-making culture of these primitive hunter-gatherer communities. One of the major finding during field studies has been the identification and excavation of a rock shelter called “Marv” containing relics belonging to the middle Paleolithic with an approximate age of forty to over seventy years thousand old. Preliminary examination of animal remains consisting of fossils as well as traces related to their breaking and burning together with stone tools show that the dwellers hunted wild goats and rams. The shelter is located in Shahu mountains and elevations overlooking Sirvan valley. Given the fact that human fossils of the era have been found in Bisotun and Shaeeder caves, inhabitants of the time were probably Neanderthal men who have become extinct since about forty thousand years ago. They were replaced by the newly-arrived Homo-sapience men whose traces have also been found in two other nearby locations.

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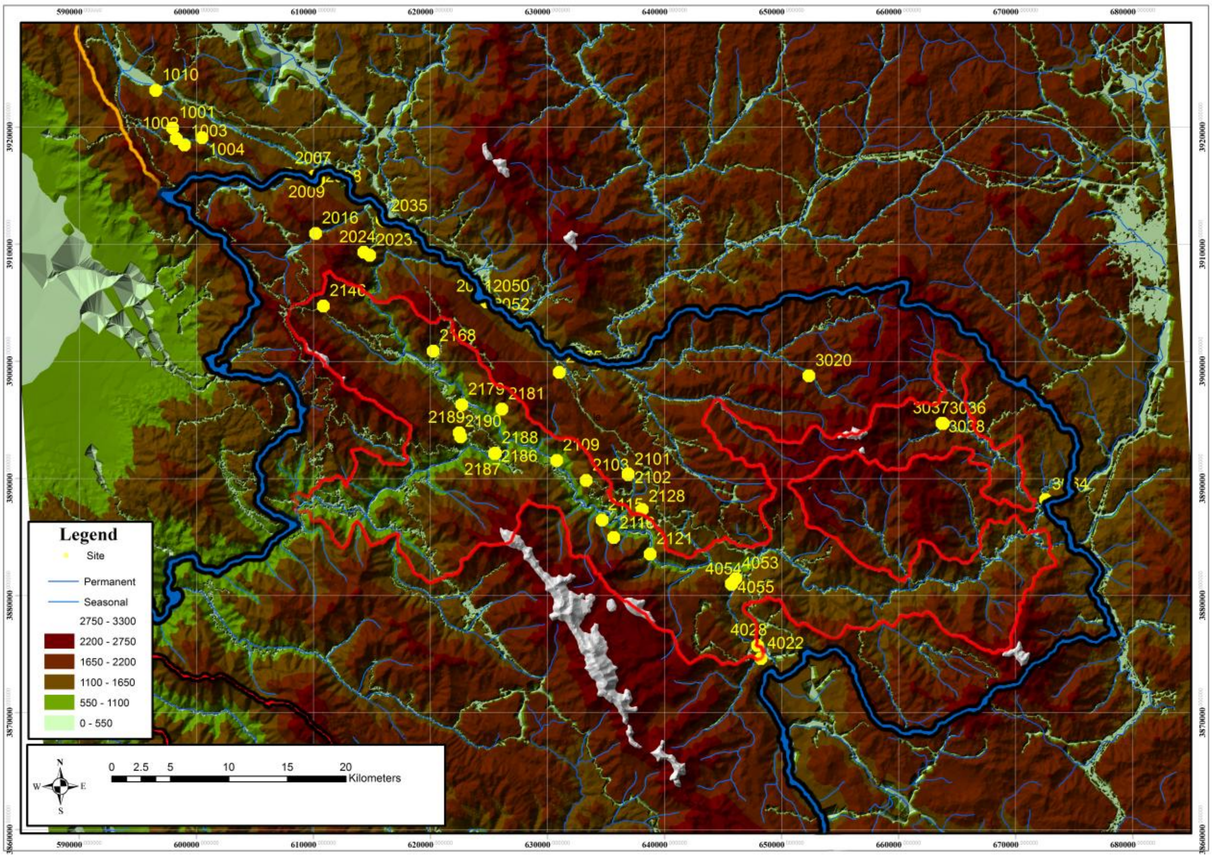
[1] "Digs hint 40,000 yrs. of man life in Hawraman/Uramanat".

[2] Biglari, F and S. Shidrang (2019) Rescuing the Paleolithic Heritage of Hawraman/Uramanat, Kurdistan, Iranian Zagros, Near Eastern Archaeology 82 (4): 226-235.https://doi.org/10.1086/706536

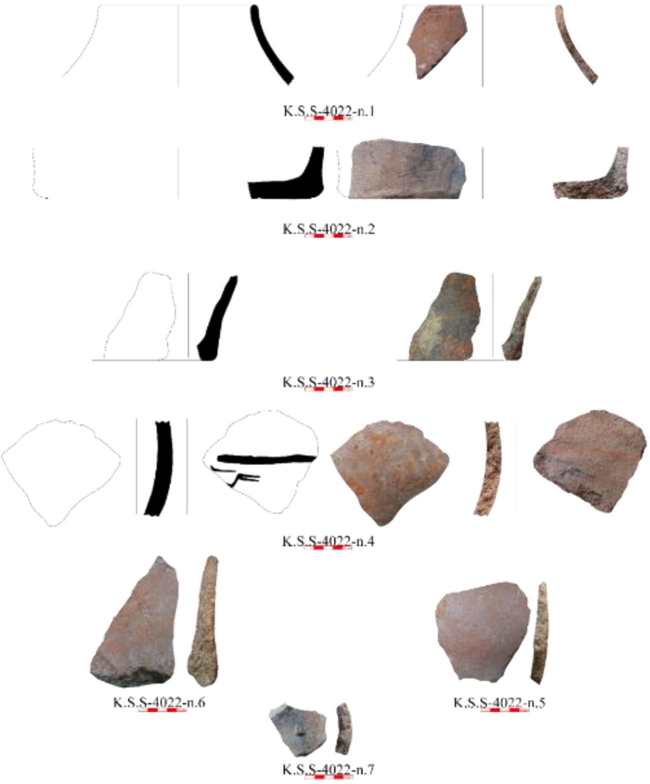
[3] Biglari, F., and Sonia Shidrang 2013 New evidence for Paleolithic occupation of the Hawraman/Uramanat Mountains, Central Western Zagros, International Conference of Archaeological Research in the Kurdistan Region of Iraq and the adjacent areas, Book of abstracts, pp. 30-31, The University of Athens and the University of Cambridge, Athens

With heights of 1761 and 850 meters above sea level, Nan rock shelters and Rudbar grotto ensemble are respectively the highest and lowest monuments of their kind. The largest number of caves are situated at Kani-khiaran valley, Naw area (Darian Dam basin) and Kuhsalan footmoundsin Sarw-abad Plain. Caves of the Kani-khiaran area constitute the largest caves yet discovered in Hawraman/Uramanat (Kurdistan). From a functional point of view, Hawraman/Uramanat caves can be divided into three groups for residential, religious and stockbreeding purposes. One of the most outstanding caves of the region is called Shemiran which is the only ritual cave of Hawraman/Uramanat. Because of the presence of a water reservoir similar to instances such as Kugan cave of Lorestan, Shemiran Cave possibly served as a mithraism temple.

Picture 2. 12: Views of the Kani-khiaran cave in the Kani-khiaran region



Map 2. 7: Distribution and location of ancient caves of Hawraman/Uramanat Central-Eastern Valley.

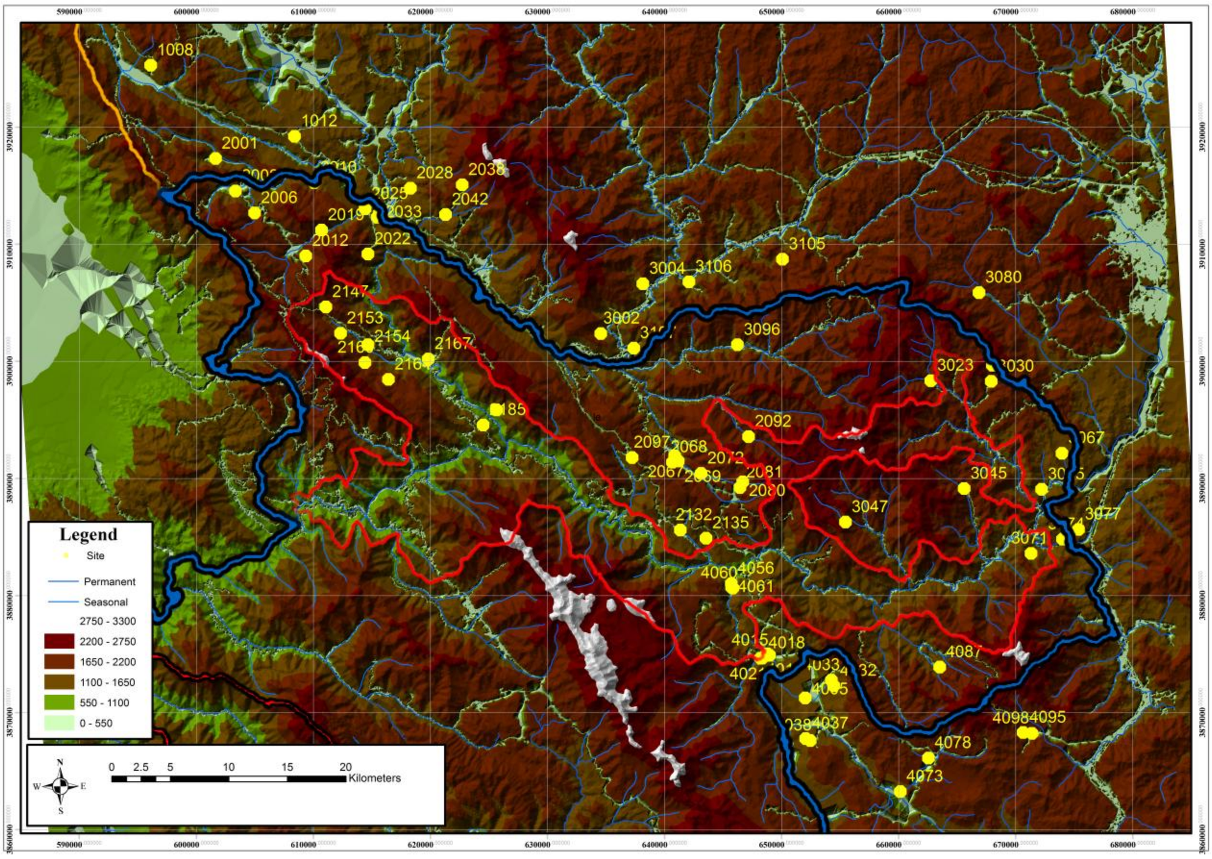


Picture 2. 13: Potteries obtained from ancient caves and rock shelters

Archaeological sites (Permanent and temporary settlement sites and workshops)

During archaeological studies conducted in Hawraman/Uramanat area, about 67 permanent and temporary settlement sites have been identified among which Doleh Naw and Baw sites were functionally distinct because they served as workshops in which stone artifacts were produced during the Paleolithic. As for the other 65 sites, 54 sites have an architectural structure and 11 sites are without it. Based on the general evidence available, these sites can be put into residential, workshop, permanent/temporary settlement, cemetery, castle, worshipping groups according to their function. Chronologically the ancient sites discovered in Hawraman/Uramanat date back to the Paleolithic until Qajar rule. On the whole, these sites have been built at the nearest distance possible to water sources especially springs. Moreover, with altitudes of 2146 and 1000 meters above sea level, Bard Dareh and Dehkoon-e Hawas Awa sites are considered as the highest and lowest sites respectively. As a matter of fact, the distribution of ancient sites depends on their topography, their access to water sources as well as their location relative to roads. Today atop nine of these ancient sites, (rural) residential fabrics have been formed which are actually a continuation of settling at the sites. Therefore, they have been registered according to the name of the relevant site and their fabric. The largest and smallest sites identified so far are called Doleh Naw and Ban Maye Mola with areas of approximately 300 hectares and 200 square meters respectively. The longest chronological continuum belongs to the Sardasht Danekash site covering the Neolithic, The Chalcolithic (Copper Age), the Bronze Age as well as the late Islamic centuries. Almost all of the discovered ancient sites are situated on mountain sides, albeit a few of them are located on moundy terrains or landforms (Rocky appendag) existing on the continuation of footmounds.

Picture 2. 14: The Kat-e Zard site from different views



Map 2. 8: Distribution and location of open ancient sites of Hawraman/Uramanat, Central- Eastern valley

Historical Cemeteries

Ancient monuments of Hawraman/Uramanat valleys also consist of historical cemeteries. Although a few of these cemeteries have been built on older sites, those located in the CLH/U usually date back to the Bronze Age to the Qajar period. The approximate number of graves in these cemeteries varies between ten to three thousand. Since the Islamic era and particularly after the Middle Ages, construction and distribution of graveyards in Hawraman/Uramanat has increased showing that despite a population growth, famines, diseases, wars and other local factors have contributed to a higher rate of mortality.

Among sites identified in CLH/U is the Dakhme-Darband (literally meaning crypt-gorge in Farsi) which fulfilled a double burial-ritual function and had a rocky architecture. Crypts (catacombs)were quadrangular- or rectangular-shaped spaces with tiny entrances in various sizes. During the rule of Median and Sassanid dynasties, construction of this type of monument was customary. Doubtlessly the religious circumstances of the time played a major role in the formation of this type of structure. Dakhme-Darband is located at a distance of about 2.3 km from Draki village on the southern Darband riverside and overlooking it. It has been carved into a vertical rock wall at an approximate height of five meters above the valley floor. The crypt has a rectangular plan with a length of 1.60 m, a height of 1.55 m and a depth of 1.40 m. The inner space of the crypt is a rectangular-shaped chamber without any decorations.

Picture 2. 15: Darband catacomb

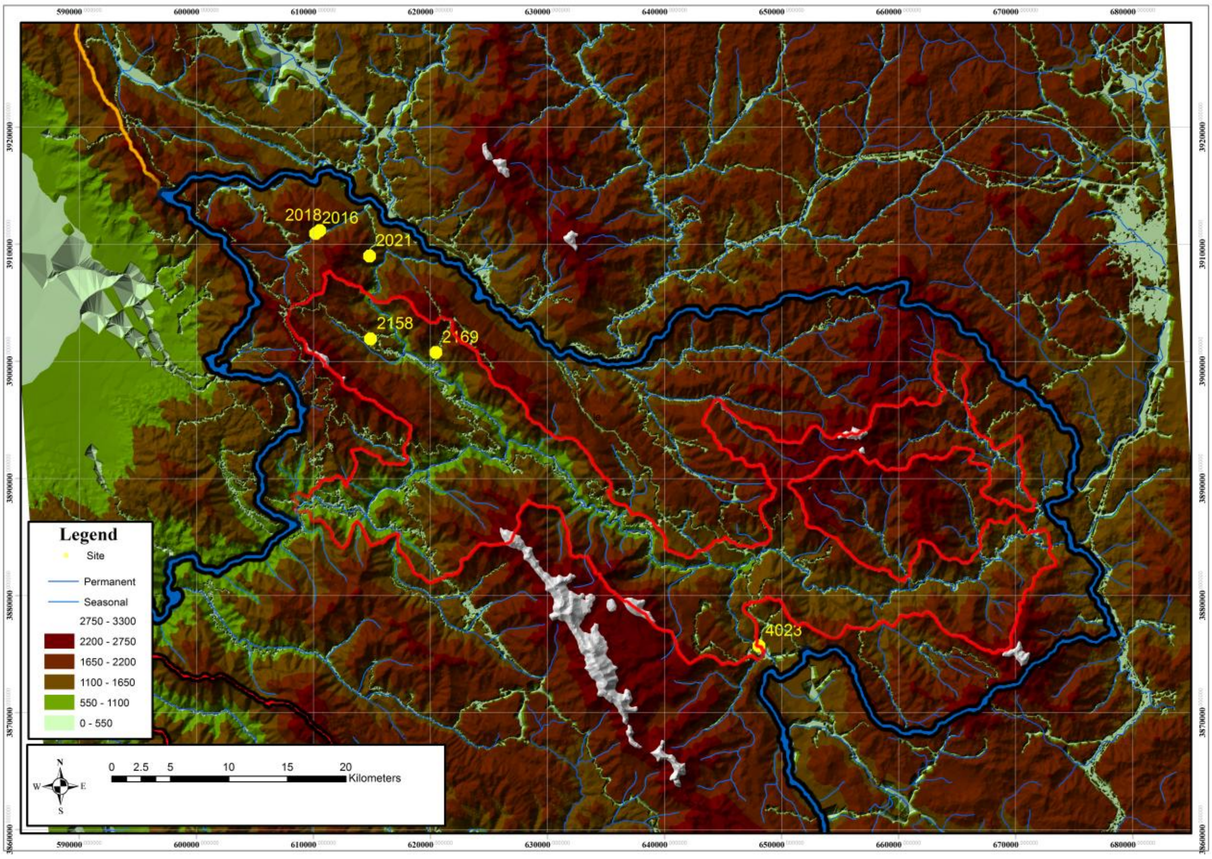
Rock Carvings

Carved patterns found in CLH/U can be divided into four groups of humans, animals, geometrical (symbolic) and hybrid (human-animal) shapes including: standing hunters, moving horse riders, riders battling or hunting, wild goats, boars, snakes, circles, rectangles and symbolic patterns. Images have been carved on sedimentary (calcic or limy) stones by a pounding technique. During the studies carried out in Hawraman/Uramanat region, rock carvings have been found only at five spots. It is believed that the time span of these monuments is from the Paleolithic until the Islamic era.

Another type of Hawraman/Uramanat rock paintings are inscriptions or petroglyphs of Sargon the second in Tangiwar, the Tangaw valley and at a location called Zinaneh. Tangiwar inscription and relief is seen at the highest point of the cliff in Assyrian cuneiform script. It has been cut into a false arch measuring 120 cm in height, 170 cm in width and 35 cm in depth (Zareiee, 1387 SAH, b, 11). The inscription has been read by Graht Frame and its content has been published in an article (Frame, 1999).

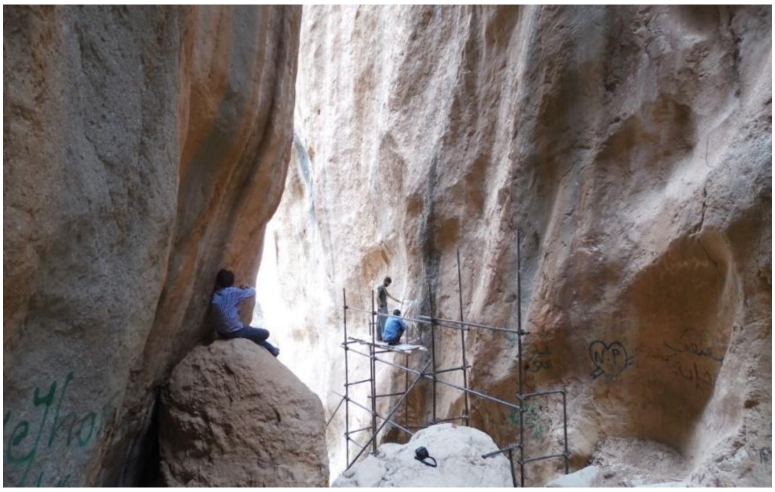
On the western interior side of the false arch, a human relief with a length of half a meter and a width of 35 cm has been carved possibly showing the image of Sargon II, the Assyrian king in profile wearing a top hat while putting his right leg in his front and his left leg in back; his right hand is raised up and his left hand is held in front of his belly. Beside the relief, a cuneiform inscription in Assyrian language is seen written in about fifty lines within a box measuring 120 by 120 cm.

The inscription also belongs to Sargon the second whom after praising Marduk, Nabu, Siyn, Shamash and Ishtar gods, describes his victories and mentions cities, villages and regions devastated during his battles. The Assyrian inscription is in cuneiform and dates back to circa 713-705 BC (Zareiee, 1383 SAH, b, 22). Its content is about the military expedition of Sargon II to a city called «Karalla». Moreover, Sargon points out that Khar-khar, Kishsim and Shurda towns have been plundered by his troops. Interestingly, traces of fire are seen in a few moundsof Kamyaran area located within the geographical perimeters of the inscription (Zareiee, 1392 sah, 114).

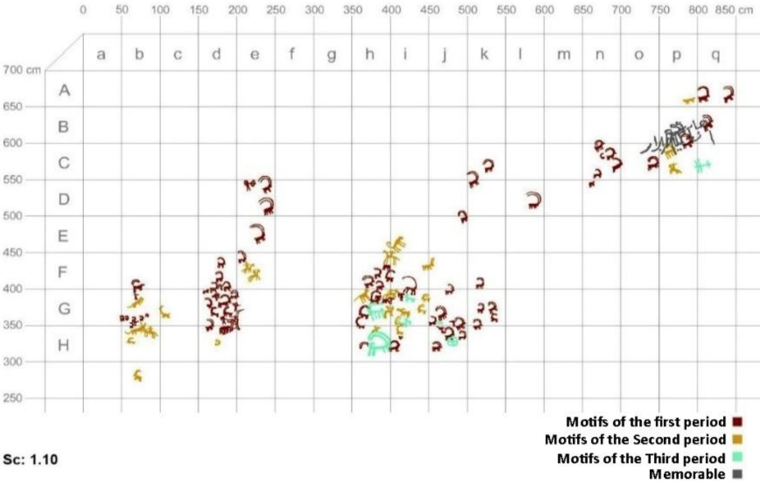


Map 2. 9: Location and distribution of ancient inscriptions and petroglyphs of Hawraman/Uramanat, Central-Eastern Valley

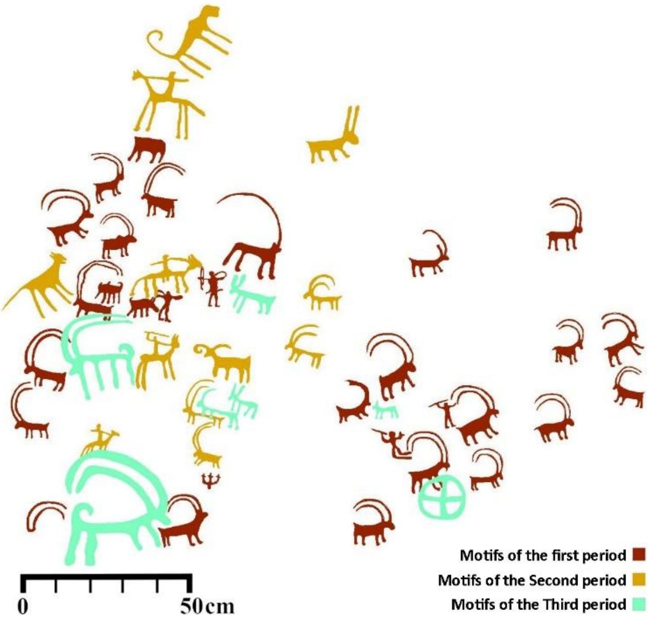
Picture 2. 16: Inscription and petroglyph of Sargon II



Picture 2. 17: Tang-e Zhiwar (Qasimi, 1396 SAH)



Picture 2. 18: Outline of the western wall motifs in the Tang-e Zhiwar


Motifs of the first period
Motifs of the Second period
Motifs of the Third period
0
50cm

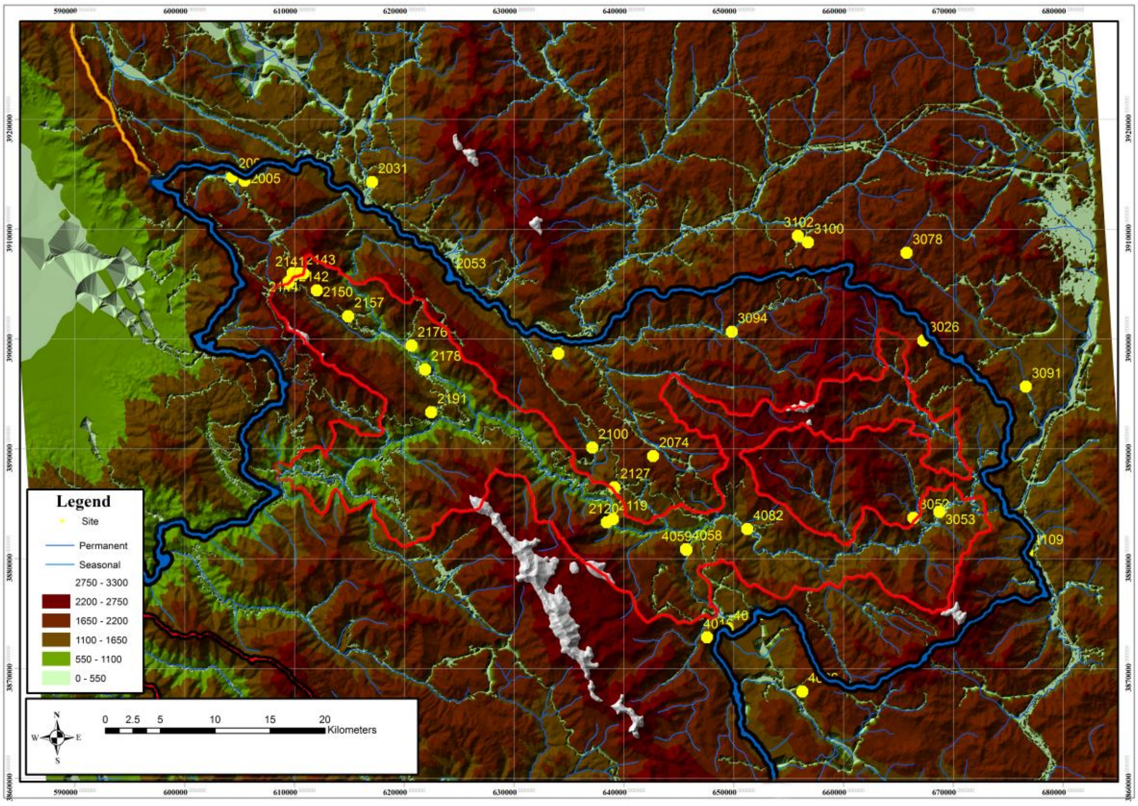
Picture 2. 19: Design part of the western wall motifs on the second platform

Castles (citadels & fortifications)

Castles found in the Hawraman/Uramanat region are structurally different from fortified fortresses or military bastions because they functioned more like a city-citadel (Qale-shahr) and occasionally served as a governmental center for long periods of time. Among them are city-citadels of: Shahr-e Zur in Suleymanieh, Mariwan, Hasan-abad (near Sanandadj) and Palangan in Kamyaran county; all dating from periods before the Safavid rule. It should be pointed out that those city-citadels mentioned in inscriptions and reliefs of the Assyrian palace also confirm this fact; including the city-citadels of Khar-khar and Kishism (Zareiee, 1383 SAH, b, 22-23). Thus most of the castles studied were actually city-citadels albeit with a defensive role but some had different functions. Following the rise of the Safavid empire, these city-citadels and many other castles lost their former functions. Later, a castle which can be regarded as a Kohan-dezh (literally meaning ancient citadel) was constructed in Sanandadj as the provincial capital of Kurdistan (Zareiee, 1392 SAH, 343).

On the whole, 35 castles have been identified in Hawraman/Uramanat region; most of them built on highlands and mountaintops. Investigations show that after the Bronze Age and during the Iron Age the number of human settlements in Hawraman/Uramanat region gradually declined; instead the construction of military and defensive facilities increased probably as a result of regional turmoil. Of course these changes were not limited to Hawraman/Uramanat region because its neighboring areas also suffered from political tensions of the time. The majority of castles identified belong to Hazarani, Hawraman/Uramanat takht and Palangan regions. The oldest castle discovered is called Qela Kerjo Mound which was in use from the Bronze Age until the Parthian era and the youngest one is called Sheikh Osman with a chronology spanning from historical times until the Pahlavi rule. The highest castles are Qaladiv and Qala-holu khan built at an altitude of 2418 meters and the lowest castle is Qalaselin which has been constructed at an altitude of 1002 meters above sea level. The largest castle is the Hawraman/Uramanat takht ensemble with an area of 63.5 hectares. The main construction material is stone which has been predominantly used without any mortars (i.e. dry-stone method). With the exception of a few castles built at lower altitudes on moundy terrains, most of them have been constructed on highlands overlooking valleys and arduous roads. Obviously plan and structure of Hawraman/Uramanat castles follows the characteristic terrain and topography of the region. As a matter of fact, most of the castles belong to the historical times and the last castles of Hawraman/Uramanat were built during the Qajar or Pahlavi reign.

Picture 2. 20: Casteles and fortifications of Hawraman Takht.

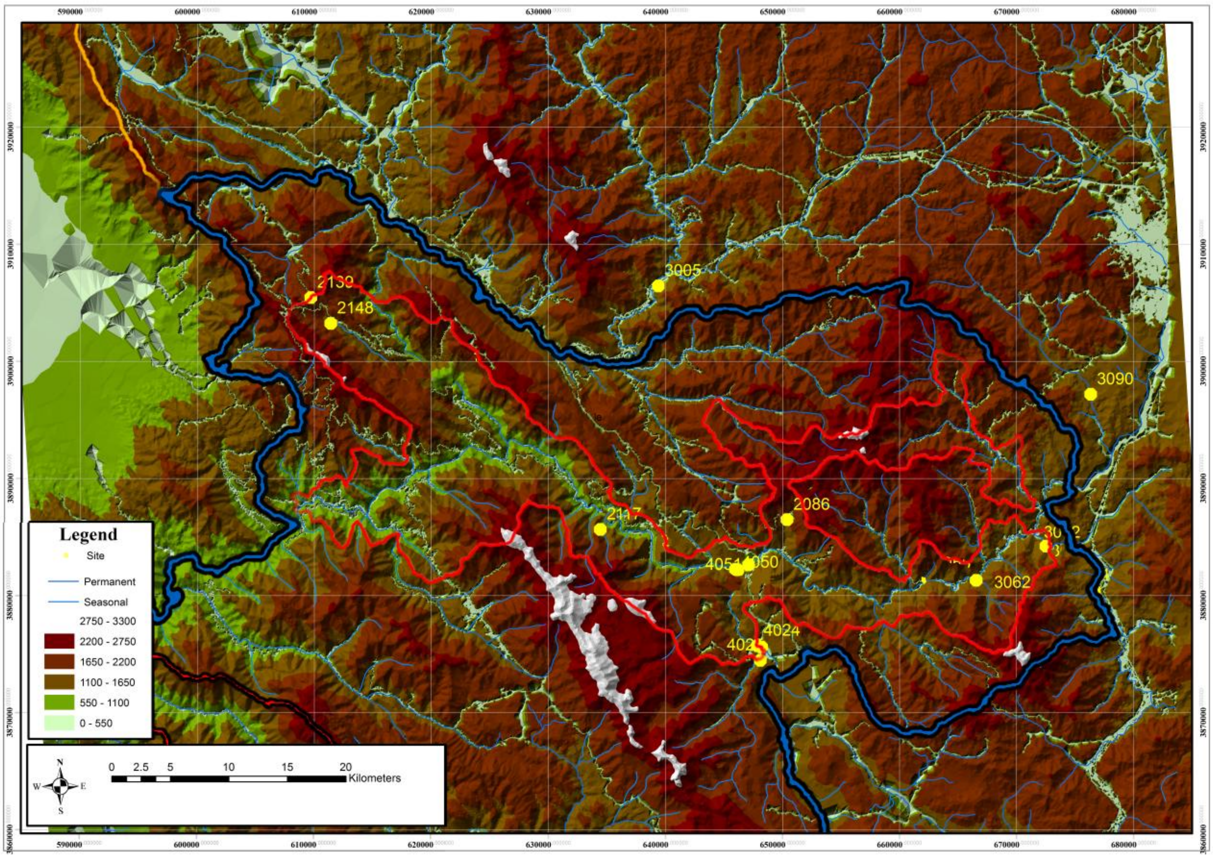


Map 2. 10: Distribution and location of ancient castles of Hawraman/Uramanat Central-Eastern Valley

Historical Roads

Numerous historical roads and routes have been identified in the Hawraman/Uramanat region; Among them fourteen roads enjoy ancient evidence showing that they were part of longer roads. One of the longest roads of Hawraman/Uramanat region starts from Dezli area northwest of Hawraman/Uramanat region and runs through Hawraman takht valley. Then stretching in parallel to Sirvan and going through the Spriz area in the vicinity of Darian Dam basin, it reaches Gawrud River and traveling along it, the road ends in the southeastern regions of Hawraman/Uramanat. The Darban-daraki and Darre-tangi roads are among other major roads of the CLH/U

Picture 2. 21: ancient roads

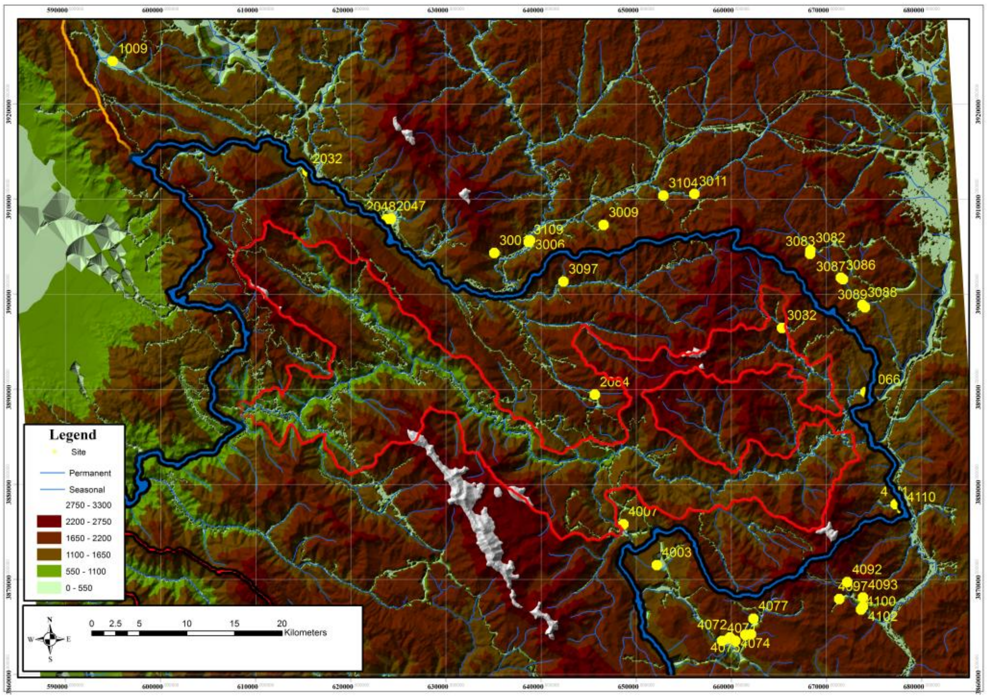


Map 2. 11: Distribution and location of ancient roads and bridges of Hawraman/Uramanat Central- Eastern valley

Ancient Mound

The ancient moundsare among other monuments identified in CLH/U. Because of their long history and chronological sequence, they are among the most important monuments identified in Hawraman/Uramanat. The main difference between sites and moundsis their chronological form and sequence. These moundsare usually located at the best biological spots of the region with optimal access to water and food resources, farmlands and roads, etc… Given the fact that moundscontain several settlement periods, they can reveal periodical changes of the region and are considered more important than other monuments. Thirty-five historical moundshave been identified in Hawraman/Uramanat region; almost all of them formed outside the mountainous area of Hawraman/Uramanat and inside adjacent intermountain plains. From a chronological point of view, these moundsdate from the Neolithic until the Islamic era. Due to their old age and chronological sequence, three moundsof Tappe-qala Sarw-abad, Tappe-sarepol and Tappe-gazor-khaneh are regarded more significant than others.

Picture 2. 22: The Qala-paygalan mound



Map 2. 12: Distribution and location of ancient moundsof Hawraman/Uramanat Central-Eastern valley

2.a.2.2 Intangible Heritage

In addition to the many tangible cultural values that exist in Hawraman/Uramanat, there are many intangible values that have made Hawraman/Uramanat more attractive. The local lifestyle includes intangible heritage instances like indigenous and national festivities, rituals and traditions, skills and related traditional and hand-made crafts, religious convictions, arts, social traditions and customs, science and customs associated with nature literature, verbal traditions and other manifestations like languages and dialects remained valuables. They are handed over from a generation to the next.

Hawraman/Uramanat inhabitants are mostly pale-faced with bony faces which makes them distinct from Sourani people who are another ethnic group living in the area. Regarding physical strength, Hawrami people are powerful which enables them to live in mountainous with steep slopes. They are hard-working people with special characters very much loyal to their ethnical and religious customs and traditions playing a powerful role in their culture and lifestyle.

Due to a shortage of flat lands for farming and living, local population has always been limited in numbers and mostly concentrated in small villages so that large villages and towns are rarely found. For this reason, preserving the authenticity of Hawrami cultural values is of utmost importance for indigenous people.

Picture 2. 23: left: A Hawraman/Uramanat rancher woman, right: Hawraman/Uramanat girls- Palangan village

As a matter of fact, Hawraman/Uramanat is considered as the historical treasure trove and cultural reservoir of the Kurd-dwelling regions of western Iran. It actually acts as the liberal and developed habitat of Zagros in which all the main elements such as music, literature, architecture, beliefs, cults, arts and language have mingled with the smell of mountains, the color of sky and the essence of water creating an ancient humane culture reflected in legends and the bosom of nature. Thus, it can be claimed that Hawraman/Uramanat culture has its root in mountains and its thought in the sky.

According to several writers and scholars, Hawraman/Uramanat as a word means the land of Ahura because the phoneme “Hawra- “means “Ahura” and the phoneme “–man” means place. On the other hand, in Avesta the word Hoor means sun so Hawraman/Uramanat can also mean something like the “land of sun” (Moradi, 1393 sah:22).

Therefore, based on Persian literature it can be concluded that Hawraman/Uramanat was a land in which sun-worshippers lived and as we know during the reign of the Achaemenid empire, Zoroastrianism was popular in the area. These factors have affected all the dimensions of local life so that even bare necessities have been regarded as cultural issues. Dialects, language, clothing, foods, customs, ceremonies, local games, music and poems each has a special status and intangible values of its own in Hawraman/Uramanat.

Ritual, Ceremonial and Ideological Values

Hawraman/Uramanat is the land of traditions so that each one of its villages has organized its exclusive ceremonies in one specific day of the year. As a result, over the course of one-year rituals were and are held all around the region. Hawraman/Uramanat ceremonies which are still in full swing consist of: national rituals such as Nowruz, Islamic ceremonies (whether Sharia or Sufi) like: Eid al-Adha, Eid al-Ramadan, Prophet Mohammad's ascent to heaven and birthday of religious figures. Furthermore, congruent with a preliminary lifestyle Mithraism and Mazdeism rites were celebrated by lighting fires, dancing, playing cheerful music, wearing colorful garments in harmony with nature and cooking local foods. Feast days are all over the local calendar so it can be said that they hold ceremonies even for minor occasions such as: gathering earth for producing mud needed in rooftops and bowl-making, Aspic gum extraction, furnace-building and making kitchen utensils. They also hold cheerful ceremonies for water, fire, wind, harvesting farm or Orchard products, handicrafts, etc. sometimes accompanied by planting flowers.

Leaving Zoroastrianism, Kurds embraced the faith of Islam and mostly became followers of Imam Shafei and spiritual orders of Naqshbandi and Qaderi with a strong belief in their Sufi masters who are called Pir (Mardukh, 1350 sah: 51).

Hawraman/Uramanat inhabitants think that their homeland which they also call the "land of 99-pir" is sacred and has a long religious background. They believe that Hawraman/Uramanat with its harsh terrain serves as a secluded place for servitude and praying performed by the pious. Among the religious rituals linking Islam with Zoroastrianism is the cult of "Pir-e Shalyar" who was a famous dervish living in the 12th century AD. He resided in Hawraman/Uramanat and some of its religious rites are attributed to him. He has written a book titled Marfe to Pir-e shalyar (meaning:" the inner knowledge of Pir-e Shahryar" in Kurdish) containing religious advices with Zoroastrianism connotations. All the villages situated in CLH/U are disciples of Pir-e Shalyar so that each year they go to his home at Hawraman Takht in order to perform relevant rituals (Mohammadpour, 1391 sah: 232).

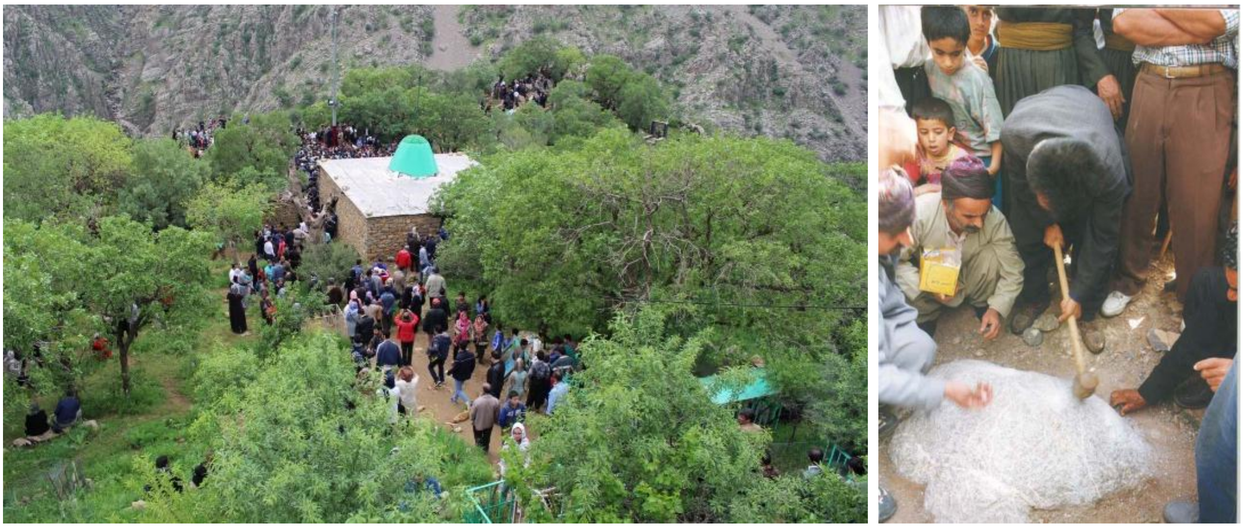
Picture 2. 24: Pir-e Shalyar Tomb in Hawraman/Uramanat Takht

The most well-known of these rituals is the wedding ceremony of Pir-e Shalyar which is celebrated at midwinters on the occasion of his marriage with the daughter of Bukhara king by performing local and ritual dance, playing *Daf* (a kind of big tambourine), slaughtering sacrificial sheep and giving away votive offerings. Simultaneously, ceremonies like: Kelavarchine or Khabar, Shao Nisht (at Pir-e Shalyar's home), visiting Pir-e Veti and Torbi are also held.

Picture 2. 25: Pir-e Shalyar 's wedding Ceremony

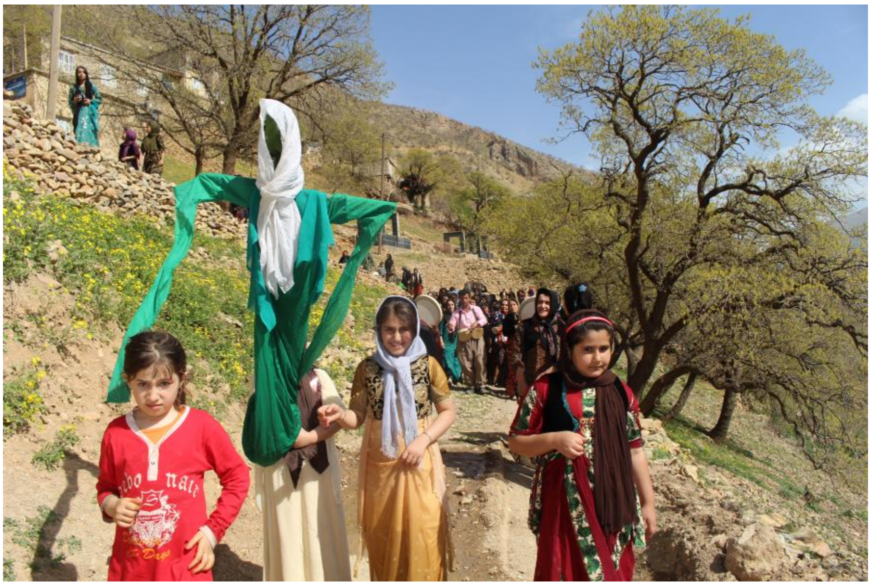
Yet another ceremony is Komsay, which means cooperation, participation or gathering. The ceremony is held in the middle of the Iranian month of Ordibehesht before the beginning of the annual migration at the pilgrimage place of Pir-e Shalyar in order to pray for the start of the new year. Playing *Daf*, praying to God, visiting the tomb of Pir-e Shalyar, breaking the Holy Stone and taking a piece of it as a blessing for the upcoming year are among the rituals performed during the ceremony.

Despite having any political power, Hawraman/Uramanat masters (sheikhs) played a vital role in the formation of public attitudes and the ideological system of local people. Spiritual orders of Kurdistan not only had a charismatic aspect but also were active in the field of religious education. Sufism, sheikhs and their followers are among the strongest religious entities in Hawraman/Uramanat (Mafakheri Bashmaq, 1394 sah: 22-23) For this reason, *Tekyeh*s and *Khaneqah*s as places of praying and worshipping for dervishes and Sufis enjoy a high rate of local popularity. Inside *Tekyeh*s and *Khaneqah*s an alters exist but unlike mosques no pulpits are seen. Among well-known *Tekyeh*s and *Khaneqah*s which can also be regarded as Sufi monasteries, are sheikh Ahmad *Khaneqah* in Abbas Abad village, Sheikh Hadi *Tekyeh* in Doulab Village and Shamsolarefin *Khaneqah* dating from over 150 years ago in Najar village. In Hawraman/Uramanat *Khaneqah*s, Sema (disambiguation) ceremonies are performed together with playing *Daf*, incantations, reciting and reading poems. In the opinion of Hawraman/Uramanat inhabitants, *Daf* is considered as a sacred musical instrument.



Picture 2. 26: left: Komsay Ceremony in Pir-e Shalyar Tomb, right: Break the stone in Komsay Ceremony

Among other major rituals in Hawraman/Uramanat are the Kheir and Pira ceremonies as well as the praying for rain ceremony of Buke Baran. These are reminiscent of ceremonies pertaining to the goddess Ishtar (Anahita) in which young girls throw big dolls called Vehye Vele Bari into springs and by reading poems and praying to God, wish for rainfall. Women also wear fine clothes and regularly perform a group ritual dance near the spring until the wet season.



Picture 2. 27: “Buke Baran” Ritual in Nav Village

Aside Nowruz which is the Iranian new year eve, Eid al-Adha and Eid al- Ramadan are two other major occasions of the year. Nowruz is an important Iranian feast celebrated in Hawraman/Uramanat by performing special ceremonies and rituals. For Hawrami people, Nowruz not only means the welcoming of the new year but also is celebrated in remembrance of the victory of a justice-seeking mythical figure by the name of Kaveh-ye Ahangar (the blacksmith) over Zahak who was a cruel king. In many villages, Nowruz is celebrated by merrymaking, flame spinning and holding a procession toward higher points of the village. During Nowruz people light a fire at the center of the village and celebrate the occasion by expressing joy and dancing around the fire. Among other Nowruz events are: playing specific games, entertaining guests at the new year eve, cooking special foods, praying and worshipping.

Picture 2. 28: Nowruz ceremony in Tangisar village

Picture 2. 29: Nowruz ceremony in Takhteh village

Picture 2. 30: Nowruz ceremony in Hawraman/Uramanat

Also, there are many rituals in this land which are held in special ceremonies such as the dervishes' recitations and convent ceremony in the village of Doulab that is an important ceremony. In some villages, the majority of the inhabitants are the followers of the Qaderi Sect. The Sheikh Hadi Monastery in Doulab hosts the dervishes and followers of this sect every Monday and Thursday. Dervishes perform a special ritual in these gatherings.

Picture 2. 31: Dervishes recitation and Qaderi Ritual in Doulab Village

Special ceremonies in the villages are held by making use of traditional tools, teams consisting of family members, men, women and children take part in this process. As was mentioned, gardening is the main activity of the villagers. There are so many ceremonies around agriculture and harvesting in different villages. Grape harvesting and drying it to produce raisin are one of the special ceremonies in the village of Doulab which is held annually in this village, begins in mid-August and continues up the end of September.

Picture 2. 32: Grape harvest and raisin production in Doulab Village

The Strawberry Festival is another ceremony that is held every year in Shian Village. 80% of the country's strawberries come from this region, villagers hold a thanksgiving strawberry festival while harvesting this crop. Although 80 percent of the country's strawberries are harvested in this village, yet all planting and harvesting are carried out in traditional village-specific farming practices.

Picture 2. 33: Strawberry harvesting in Shian Village

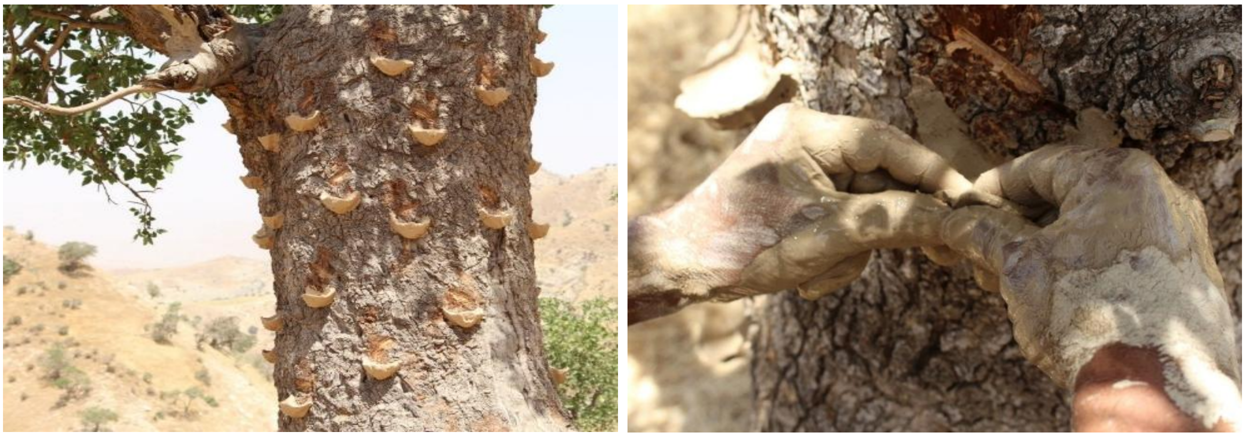
The other most important traditions in the village of Bezlaneh is harvesting a 700-year-old mulberry tree in the village. Then the villagers dry or extract the mulberries juice. The event takes place over several days with special picking rituals. In addition, all members of the family, including children, young people and even the elderly, attend mulberry harvesting.

Picture 2. 34: Mulberry Harvesting Ceremony

In the village of Zhan, the harvest of walnut is done in a very special way. Every year at the time of the walnut harvest, this village welcomes many domestic and foreign tourists. People from other villages of CLH/U attend the walnut harvesting ceremony. This ancient ceremony is held in a traditional manner, making use of hand-made tools to pick walnuts.

Picture 2. 35: Walnut harvest in Zhan village

“Benisht”, which is often known as “natural gum extraction” refers to gum extraction from a special type of tree known as European Ash. Villagers collect and sell the tree juice. The aspic tree is scraped and its juice is collected. This is done by people who have been doing this for many years with no harm to the tree.



Picture 2. 36: Natural Gum Harvest in the village of Kelash Lolem, Western valley.

Music

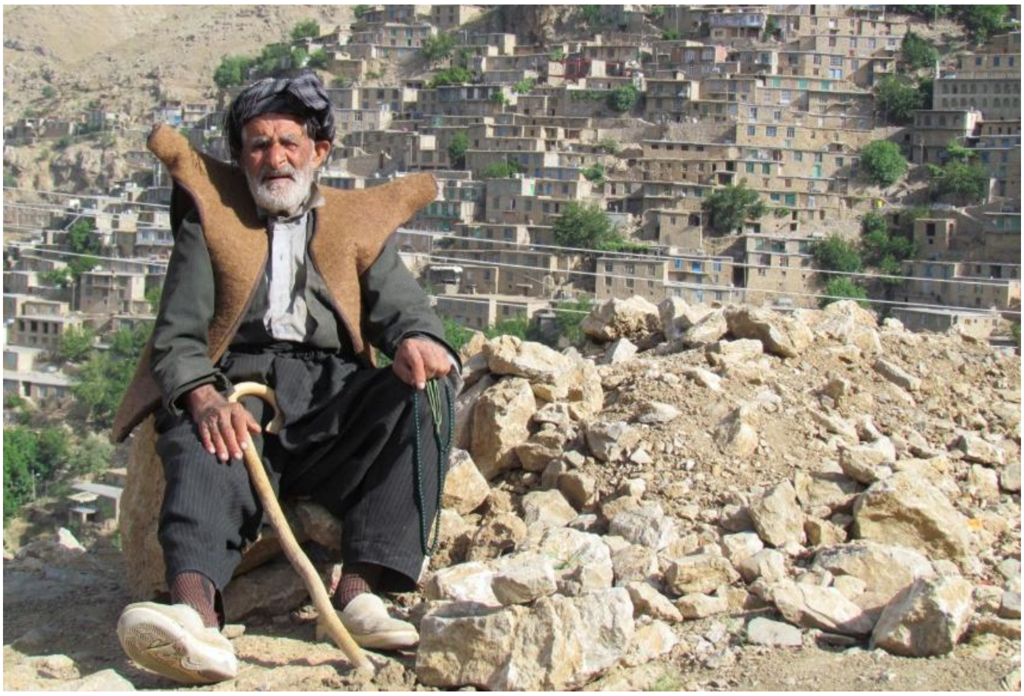
Reading and reciting poems, singing songs, playing musical instruments like *Daf* and Shemshal which is a kind of reed flute are among characteristics of Hawraman/Uramanat art life. A specific type of music which is played together with reading Hawrami poems in the local dialect constitutes a major part of the regional intangible heritage. Hawrami singing style is a sort of artistic abstraction of the rhythmical oscillations of nature. Content of Hawrami poems is predominantly romantic, naturalistic and mystic. Characteristically Hawraman/Uramanat music is based on songs not instruments because historically it has survived without the aid of any musical instruments. The only instrument really associated with the authentic essence of Hawraman/Uramanat music is Shemshal which is a kind of metal flute but *Daf* and tambourine are also played in *Khaneqah*s for ritual music.

In Hawraman/Uramanat music *Siachomane*, voice is one of the oldest forms of human song and in many cases imitation of birds like partridges and animals like goats is evident. As a matter of fact, in this type of music the composition is fully inspired by nature and the rationalistic tone of urban music is absent (Ahmadi, 1394 SAH:45). Everything that exists in the real world is a redefined mental entity in Hawraman/Uramanati music, hence the general comprehension overcomes the partial occurrence (ditto:46).

Local games of Hawraman/Uramanat people not only comprise sports, entertainments and hobbies but also provide necessary skills and knowledge for living and adapting to their environment. Among these games are: Ghelghelan, Bilan, Hamadane Mahseli, Khanayle Home, Jojo, etc…

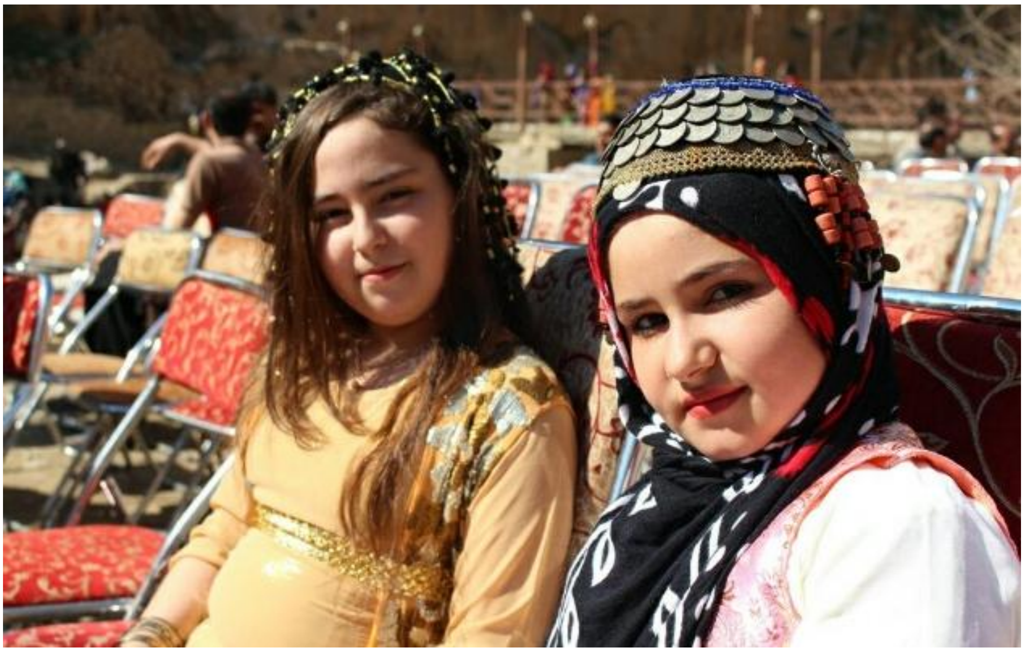
Clothing

Among regional characteristics of Hawraman/Uramanat is its clothing which represents a handiwork in which life, art and beauty are intermingled. Additionally, it shows the hard work of Hawrami men and women aimed at creating and safeguarding the old civilization of the region. Menswear includes: Coa كوا (a kind of shirt), Pantool (kind of trousers), Bibin (waist shawl), Kelash or *Giveh* (handmade cotton sandals) and Taghilah (a special hat) with Mizerah which is a cloth tied around it. Men's wear lacks color variety and is mostly a shade of black and white. Among other items of menswear is a winter vest called Ferenji made from sheep wool. Kerahke are sleeveless felt overalls for men mostly worn by shepherds.



Picture 2. 37: Ferenji, the most significant symbol for Hawrami men

In contrast, women's wear enjoys a high color variety and includes: head kerchief, Gaji (a head to feet dress), Sokhme (cloth waistcoat) and Fisezere which is a kind of cap made of black velvet and adorned by ornamental coins).

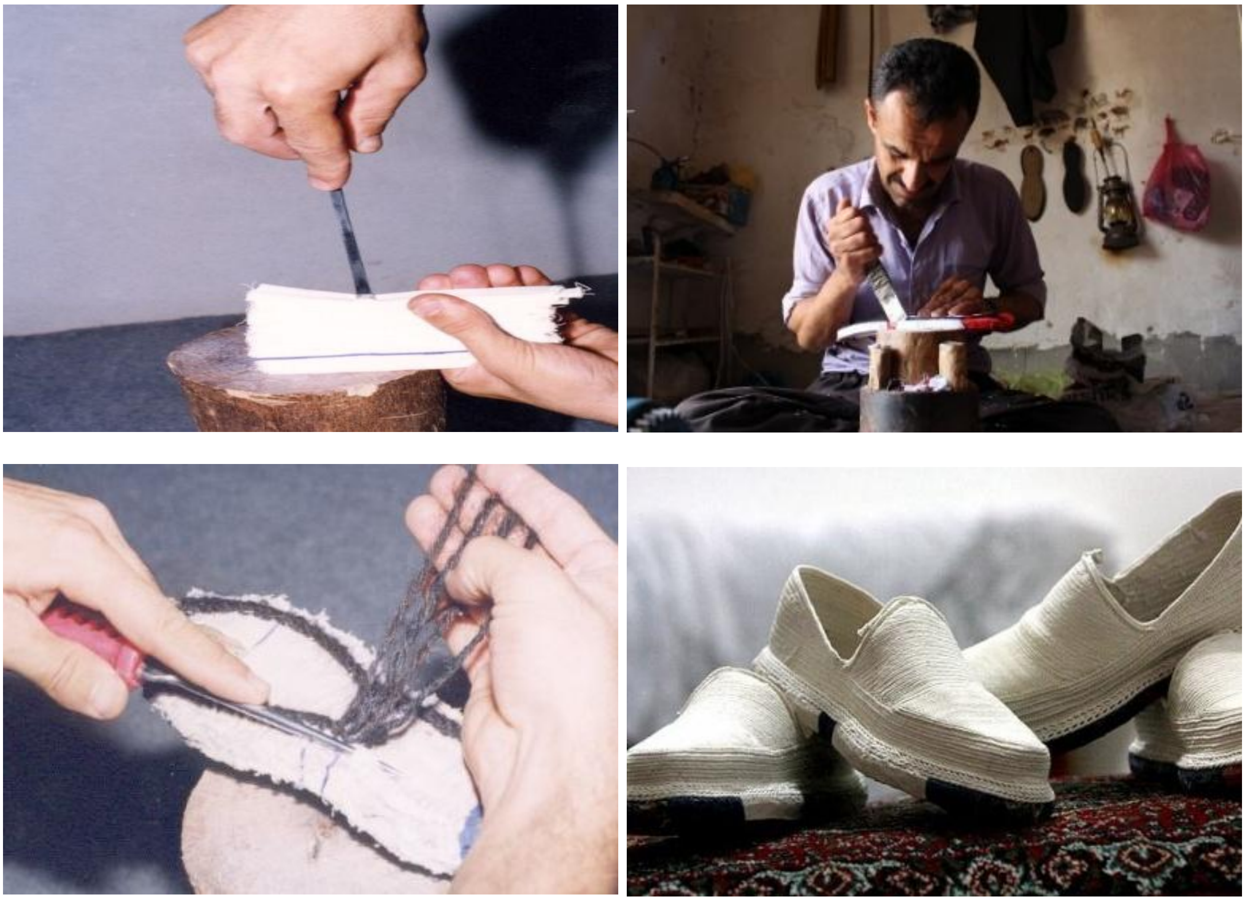


Picture 2. 38:traditional dress of Hawramai girls

Handicrafts

The hard-working inhabitants of Hawraman/Uramanat make their living from farming, gardening and livestock breeding. Despite the presence of multiple natural impediments, the lifestyle and livelihood of local people has always been dependent on nature. Therefore, one of the characteristics of the Hawraman/Uramanat civilization which is reflected in the ingenuity of its inhabitants has been the transformation of natural limitations and threats into opportunities for living and creating the unique habitat of Hawraman/Uramanat. The land form and its natural characteristics has led to the generation of exclusive methods for conducting economical activities. Production of handicrafts has always been a way of earning a living among local population. It has been in the form of domestic art with the participation of all family members and a limited output.

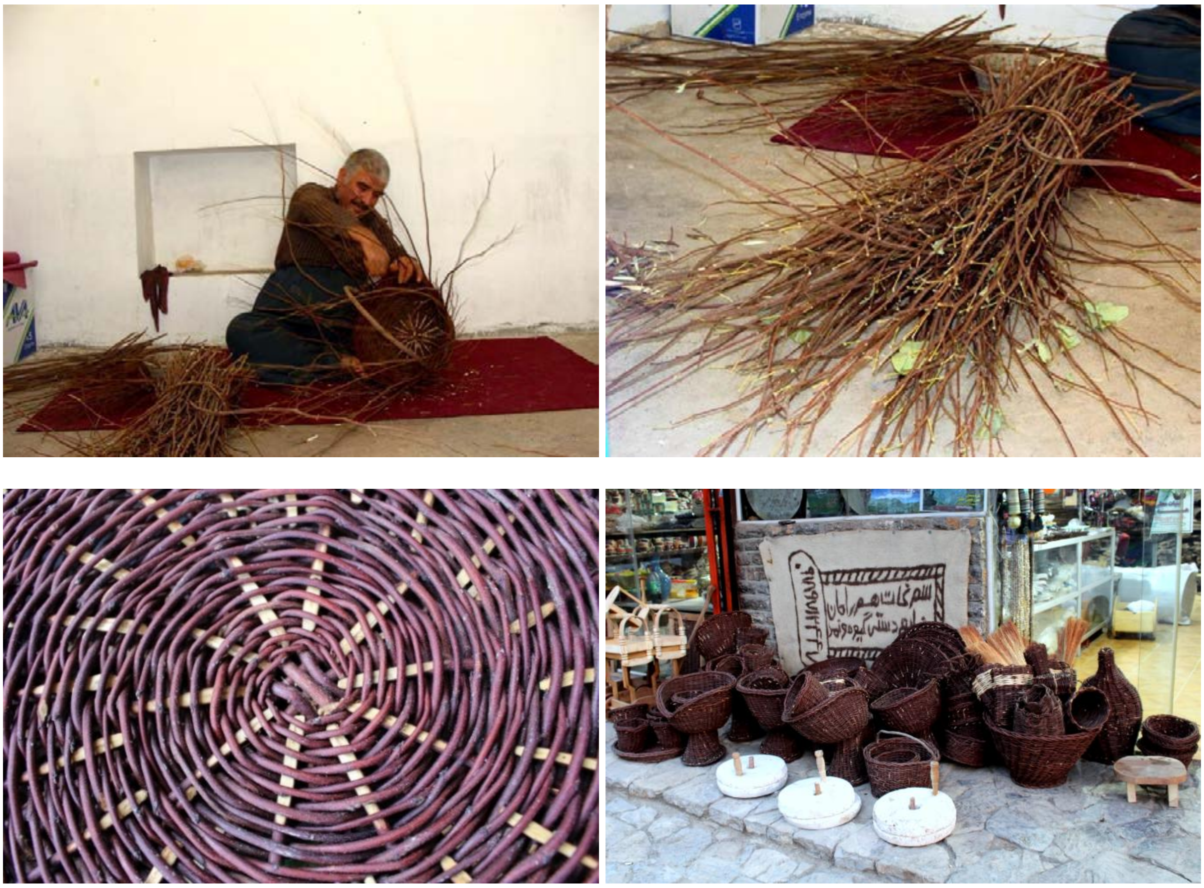
The main handicraft of Hawraman/Uramanat is Kelash which has been registered in the World Heritage List. It is a kind of *Giveh* (the most well-known handmade shoe of Iran) which is woven and used in Hawraman/Uramanat area. Kelash is a shoe for men in various sizes made from cotton cloth, leather, goat wool, rope and Aspic gum.



Picture 2. 39: The Giveh manufacturing process

Among other handicrafts of Hawraman/Uramanat is Arghavanbafi (or Tool Va Gertey) in the local dialect consisting of producing baskets, flowerpots and other vessels holding Judas trees which grow on riversides.

Felt-making, weaving (Jolaee)[1], carpentry, turnery, making pottery, blacksmithing, tin-making, the coppersmith's craft, sewing, cobbling, cotton ginning and tanning are other indigenous activities in which local people participate.



Picture 2. 40: The process of producing a variety of baskets

2.a.3 Principles of Hawrami Life

Living at villages, gardening, seasonal migration, Havar-dwelling and stock raising are among characteristics of Hawrami culture and life. Although at first glance it seems that Hawraman/Uramanat people lead a sedentary life in villages, actually the principles of Hawrami life are based on both the semi-sedentary and migratory principles. The difference with other regional migratory cultures is the specific lifestyle of locals in their interaction with nature as well as dual methods of sedentary and migratory lives. Hawraman/Uramanat inhabitants mingle gardening with a sedentary life in villages and combine breeding livestock with a migratory life by dwelling in Havars. As a matter of fact, Hawraman/Uramanat civilization and life is based on these two principles and has developed in full interaction with nature.

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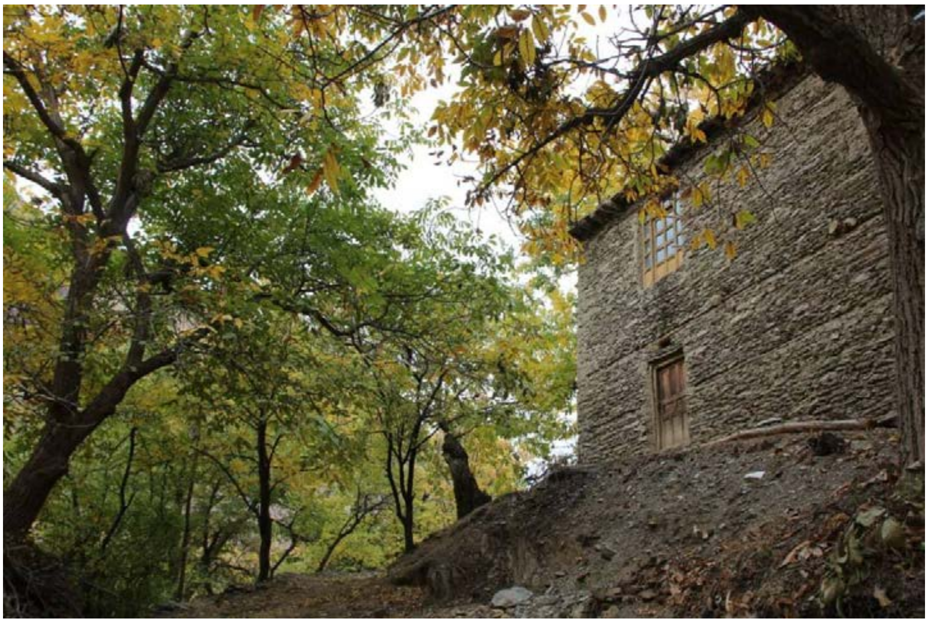
[1] in Hawraman/Uramanat, threads are made from goat hair and sheep wool. Then by a homemade machine, these threads are turned into carpets, Jajim, Moj, Kurdish menswear, shawls, prayer rugs and other products. Additionally, other activities such as dyeing threads and cloths using natural materials like the bark of gum aspic tree complement the art of Jolaee (roughly meaning: weaving).

2.a.3.1 Temporary Residences

Short-lived Settlements

As said earlier, apart from the villages, the Hawraman/Uramanat inhabitants own other dwelling places which they used in some seasons of the year. Regarding the economic structure and geographical domain, these settlements enjoy different functions at different times.

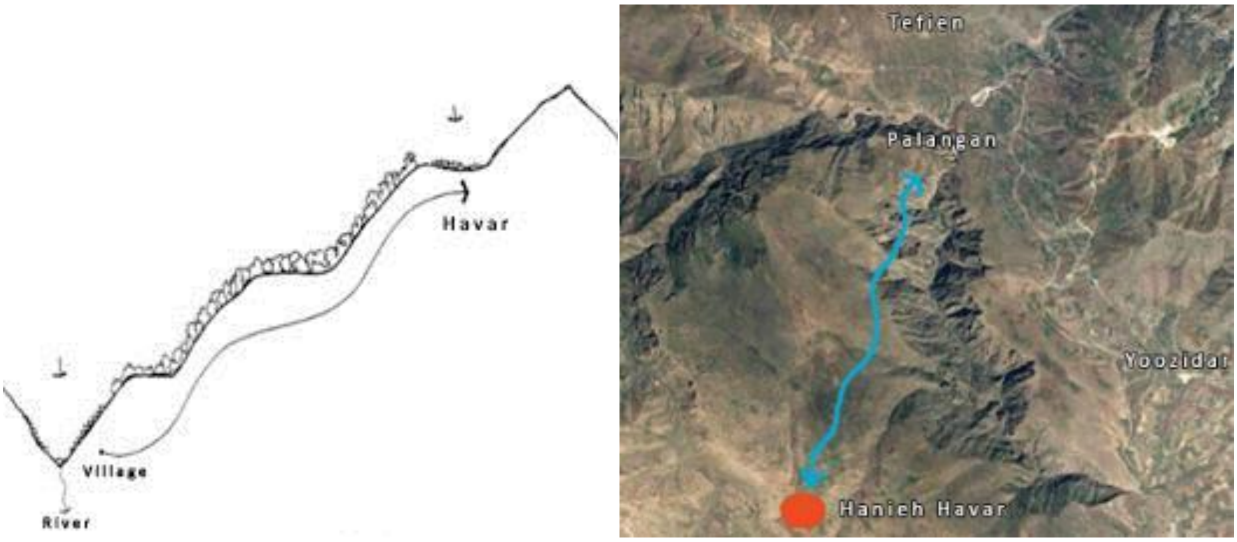
At present, the cultivation and gardening constitute the economy of the majority of the eastern and central inhabitants of Hawraman/Uramanat. For the same reason, most of the inhabitants spend their summer in the gardens to care for the trees. They stay there till the time of harvest. During this period, they are in connection with their villages. They may return to villages for sleeping at night because the gardens are close to the villages or they may like to transport their products for storage or selling them in cities. Because they stay in Gardens only in warm seasons of the year, their short-lived settlements are usually uncomplicated known as *Kapar* and/or small one-room houses which are known as “*Khāneh-bāgh*”.



Picture 2. 41: Gardens and *Khāneh- bāgh* in Doulab Village, Central- Eastern Valley

It is worth mentioning that the short-lived settlements in some central and western parts of Hawraman/Uramanat are quite different from the eastern region. Animal husbandry forms the basis of the economy of the people living in the west and central parts. The indwellers go to a migration place which is locally called “*Havar*” to supply fresh forage and intact pastures for their livestock. The *Havars* usually are farther to the villages and upstream gardens. They are in the heights and have a fresh feed. When the dwellers are in *Havar*s, they collect and transfer forage for autumn and winter. Albeit the *Havar*s are in a greater distance with the villages but it does not mean that the dwellers are totally disconnected from the villages.

Picture 2. 42: The route of livestock in Hani Havar



Map 2. 13: The location of Havar towards the Palangan village

2.a.3.2 Transhumance and migratory Pattern

Hawramai people are considered as a semi-sedentary society who usually dwells the second six months of each year at footmounds, valleys or riverside i.e. in lowlands but spends the first half of the year in highlands near water sources e.g. springs, snow patches and glaciers.

Hawramai people call their highland settlements which have a simple architecture by the name of Havar. Walls of these homes are of stone blocks set up by the so-called dry-stone method and roofed with tree branches and leaves. In contrast, village homes have a stepwise architecture with multi floors. According to studies conducted, the rudimentary architecture of Havars is fully comparable with Near East homes dating from the Neolithic period. Research on home architecture in Havars has brought up significant information for archeologists. Despite similarities between various Havars, presence or absence of pastures and water springs has produced formative differences in architecture and manner of living in them; subsequently affecting the pattern of migration and livelihood.

During archaeological excavations and investigations at Taurus and Zagros highlands in 1960s several pristine villages were studied in Hawraman/Uramanat region. Various Zagros zones of Iran were surveyed such as: Kurdistan and Kermanshah (Kramer 1978,1979,1982; Watson 1966, 1979), Lorestan and Ilam (Hole 1978,1979; Mortensen1979), and Fars (Sumner 1979; Jacobs 1979) As a result, migratory patterns, architecture and the subsistence stereotypes for migratory, semi-migratory and sedentary communities were introduced.

As mentioned earlier, the Hawraman/Uramanat population can be considered as a semi-sedentary community because they have built architectural structures both in their village and in Havar settlements. The migratory pattern identified at Hawraman/Uramanat indicates a vertical movement. Compared with Bakhtiari and Qashqai nomadic tribes, the distance between summer and winter quarters is quite short so that it takes only a few hours to reach Havars from villages. Three factors of temperature, pasture and water sources determine the time for going to higher lands. Frank Hole and Patty Joe Watson identified such a migratory pattern at Ilam and Kermanshah provinces respectively. During their separate research, it was found out that this is the oldest style of migration dating back to early Neolithic era and even before that. Frank Hole compared the evidence obtained from former archaeological excavations with his findings at Ilam and confirmed this conclusion.

Furthermore, Ms. Watson concluded that the simple and environmentally-adapted architectural structures she found in Porava highlands of Kermanshah could only belong to the Neolithic era. In the majority of villages located in Hawraman/Uramanat region these migrations take place, therefore Havar and the migration pattern is of utmost importance and gives us valuable information about the history of migration.

Aimed at an optimal use of environmental capacities, most of Hawraman/Uramanat villages have Havars in mountains but the existence of multiple highlands (Kusalan, Shahu and Kuh-e Takht) creates various circumstances for each village concerning the shape and location of its Havars. Based on a study about cultural similarities and differences in Hawraman/Uramanat region, several subsistence stereotypes and the main migration pattern for an optimal exploitation of natural resources can be identified. Thus, a variety of migration patterns exist in highlands. Altogether, there are four subsistence stereotypes and migration patterns in Hawraman/Uramanat region.

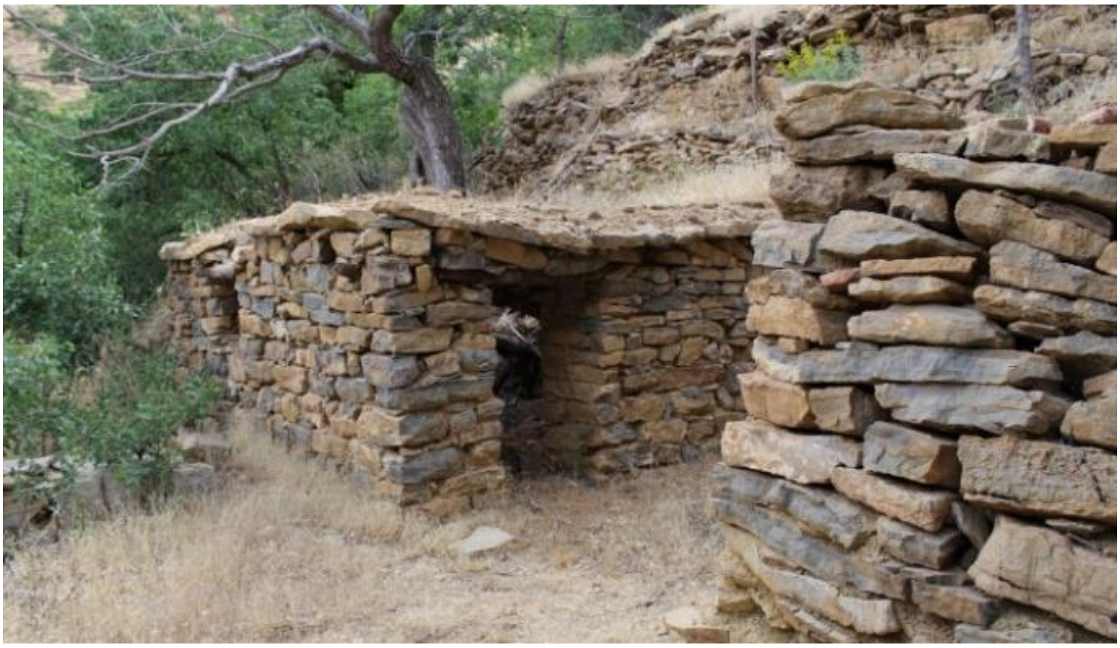
Pattern 1: livestock breeding based on multi-staged migration:

in this subsistence style, residents of a single village have several Havars into which they migrate in stages i.e. during the hottest periods of each year, they climb up to the highest parts of the mountain and early in autumn return to their villages. Duration of dwelling in Havars depends on three factors: temperature, water resources and appropriate pastures.

On the other hand, in such a migratory pattern water springs play no role in selecting the Havar because snow patches can easily supply the water necessary for a stock-raising community. Such a migration pattern has been identified in Shahu and Kusalan highlands. Each Havar might have a different architecture in this migration pattern. As a standard procedure, the first Havar is roofed with wood and lime concrete because of the albeit low possibility of precipitation and a big temperature drop. But next Havars look like shacks which have roofs made from tree leaves and branches. In this pattern the villagers ascend to highlands collectively but divide into two groups due to the shortage and dispersion of grazing grounds and snow or rainwater resources. This case has only been seen at highlands of Shahu which is situated at an altitude of less than 1000 meters above sea level but its Havars have an altitude of more than 2000 meters above the sea level near the mountain peak. The pattern is comparable with the case studied by Ms. Watson at Parav highlands.

Pattern 2: livestock farming based on single-staged migration:

According to this pattern, villagers start moving toward their *Havar*s by the time the temperature increases and stay there until early autumn. Therefore, this pattern is much fewer than the multi-staged one. As a matter of fact, the single-staged pattern has only been identified in the eastern highlands of Zhaverud. On the contrary, no case of it has been seen at Shahu and Kusalan highlands because it is not a concentrated and integrated migration with only ten to twenty families from the village climbing up regional mountains such as: Shansheen, Sang-e Qermez and Kanisar. At present, no villager engages in livestock breeding instead shepherds take the animals to *Havar*s for grazing.



Picture 2. 43: Housing (Kapar) in Havars, Western valley.

Pattern 3: concentrated gardening and farming:

The third migratory pattern is found in Kooh-e Takht highlands and Takht-e Sani basin which have an altitude of 1880-2000 meters above sea level. Situated at a single stretch of land, these *Havar*s have several water springs. Given the fact that villages located at the footmoundsof Kooh-e Takht are at an altitude of less than 1000 meters above the sea level, migration of the villagers is concentrated so that villages become vacant during summer time.

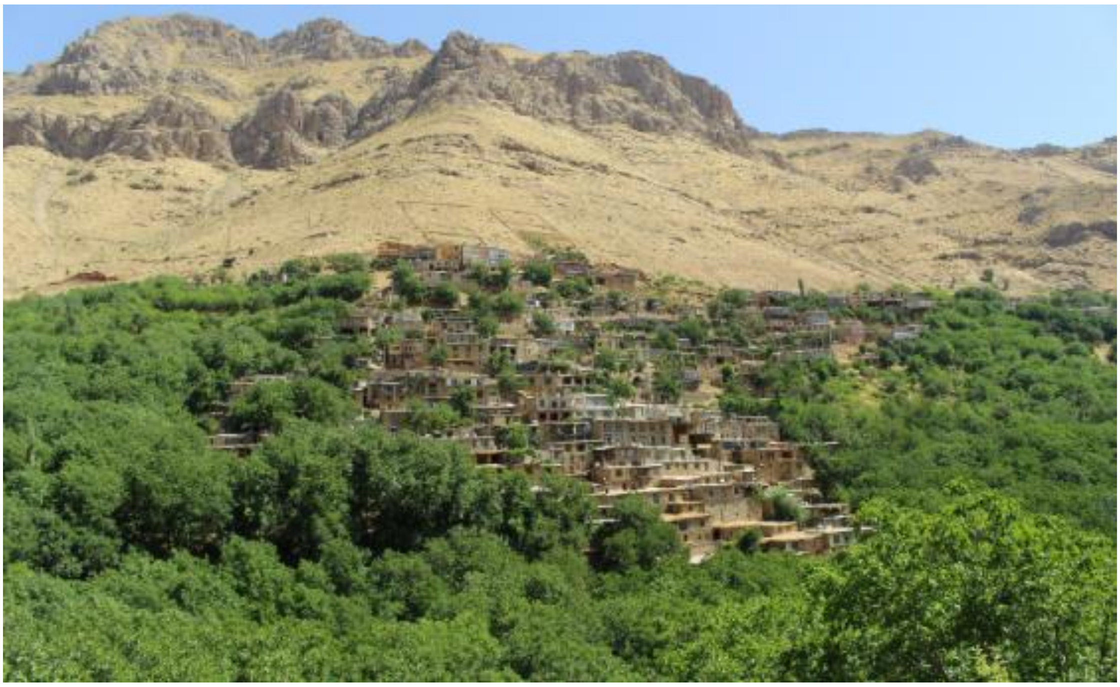
Pattern 4: Deconcentrated gardening and farming:

In this pattern the families do not migrate collectively instead about ten to twenty families disperse in house-gardens around the village which on average is more than 1600 meters above sea level. This pattern is only seen east of Zhaverud which has a fertile soil, abundant water springs and several valleys.

Distinct characteristics of homes and their annexes depends on the sedentary or mobile status of communities. There is also a direct relation between the settlement pattern and the subsistence stereotype (Clark, 1957; 199)

Since the 1960s various archaeological and anthropological studies have been conducted about early Neolithic homes and families as well as the social organization of the time across the world particularly in the Near East. Robbins thinks that the shape of homes depends on the settlement type being sedentary or mobile. This issue in turn has a close relationship with the subsistence stereotype of that era (*Robbins 1966; 3*).

Plan of homes is also dependent on the relative survival of settlement patterns; for example, architectural plans without an angle conform with the settlement patterns of mobile communities and rectangular or square plans correspond to more permanent or sedentary settlement patterns. On the other hand, subsistence also corresponds to settlement patterns for example the economy of hunting and gathering societies as well as livestock breeders depends on nature and is usually accompanied with migration and mobility. On the other hand, an economy based on extended agriculture has minimal mobility with a very limited entanglement. These hypotheses apply to the mobility pattern of farming and livestock breeding communities living in CLH/U. As mentioned before, communities who breed livestock own several *Havar*s so have more mobility. On the other hand, plans without angles in *Havar*s of animal husbandry communities prove that a circular plan corresponds to the subsistence style and mobility pattern.



Picture 2. 44: Kamale Village Gardens, Central- Eastern Valley

Picture 2. 45: View of the traditional Orchard house in Kamale, Central- Eastern Valley

All the reasons mentioned above including the variety in migration, direct relationship with climate and natural resources as well as historical background of this type of subsistence and migration prove the uniqueness of migration pattern in CLH/U.

2.a.3.3 *Havar*,[1] *Havar*-dwelling and Livestock Breeding

These three components constitute the major characteristics of migratory life in Hawraman/Uramanat. *Havar*-dwelling is one of the oldest traditions in the settlement pattern of the Hawraman/Uramanat region of Zagros. The vertical migration of Kurdish villagers aimed at *Havar*-dwelling is quite different from the horizontal migration of nomadic tribes. Temporary summer migration of villagers from scorching villages of the footmoundsto higher altitudes not only provides access to a cooler and more pleasant weather during hot summers but also is a huge contribution to the economy of the village for producing high-quality products of cool weather during summertime. Most of the villagers of Hawraman/Uramanat region have Gardens in highlands and beside gardening engage in breeding livestock at natural grazing grounds full of fresh fodder. Dry provender for winter consumption is also gathered at highlands and brought to lowland villages.

Professor Hamzei who has conducted extensive studies on temporary and vertical migration in Kurdistan villages, thinks that:” the vertical migration of Kurd-dwelling villages is aimed at optimal and maximal utilization of limited available lands in accordance with a sustainable development.”

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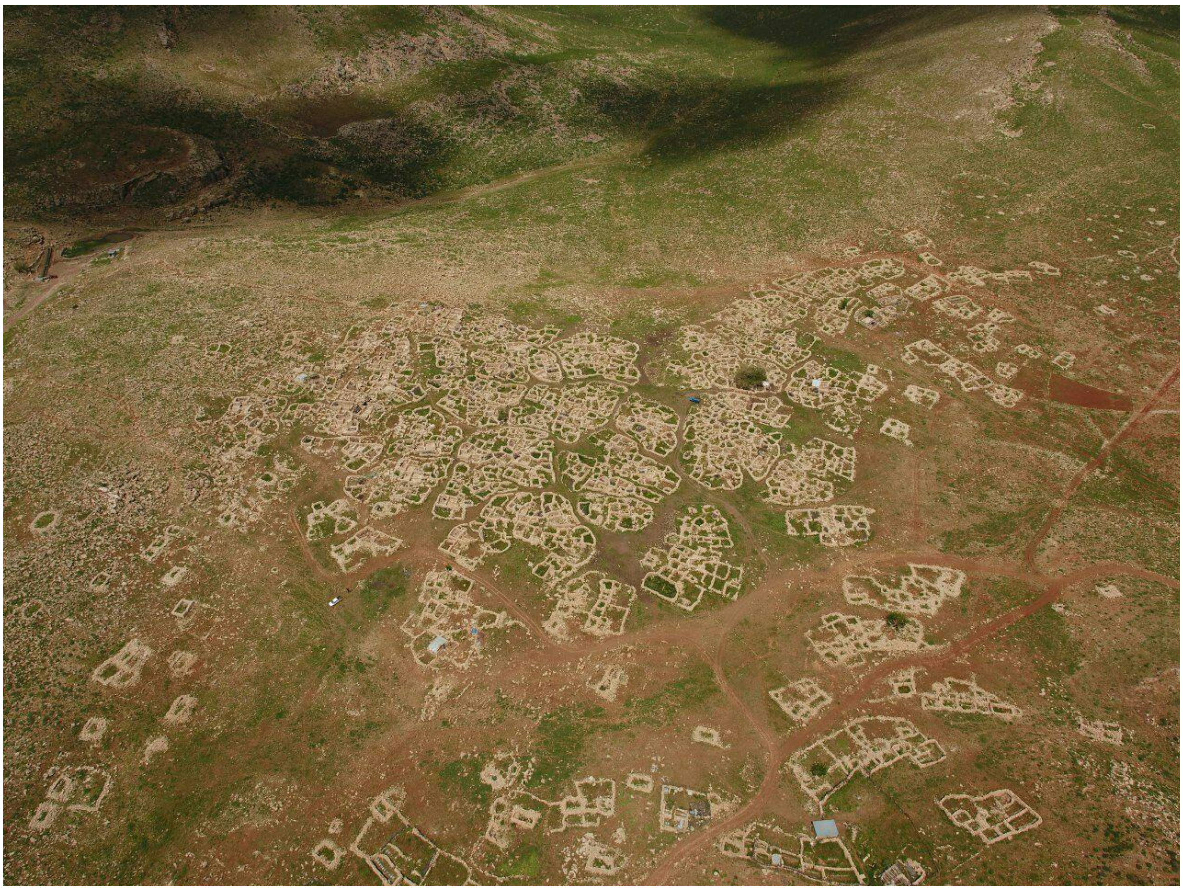
[1] in Paveh and Hawraman/Uramanat, *Havar*s are upland locations in which villagers spend their summertime.

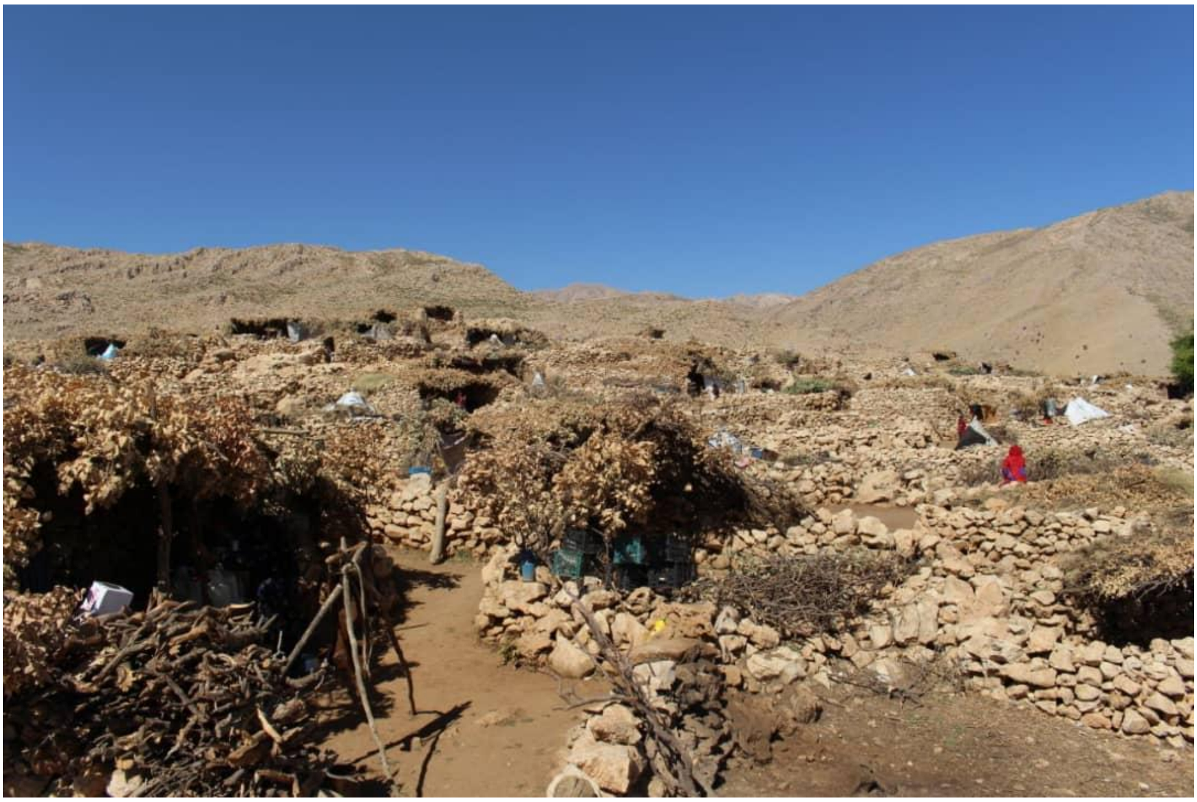
Picture 2. 46: Serajgah Havar, Western Valley

Havar-dwelling or temporarily living in cool highlands not only has economic advantages concerning gardening and stock raising but also is important from a hygienic point of view because following the evacuation of villages in summertime, reproduction of vermin like rats, fleas, lice, termites, etc. is hindered.

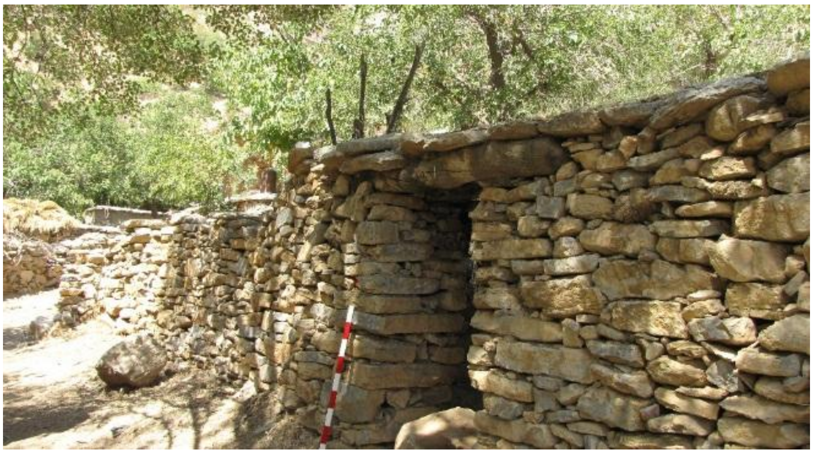
As a matter of fact, *Havar* is an uncompressed fabric consisting of a set of buildings with rudimentary and temporary structures which are constructed from stone without using any mortar to bind them together (Khoshke Chini). Penetrability and width of alleys makes residential units have the least contact with their neighboring units making possible the movement of herds within the fabric. Each residential structure of *Havar* is called Kapar (roughly translated as shack) which is mainly built from mortar-less stone, wood leaves and tree branches serving as a sort of false, transitory covering. A typical *Havar* plan contains a central space with a small main nucleus for residents as well as a set of open spaces for livestock and fodder storage with a perimeter service space.



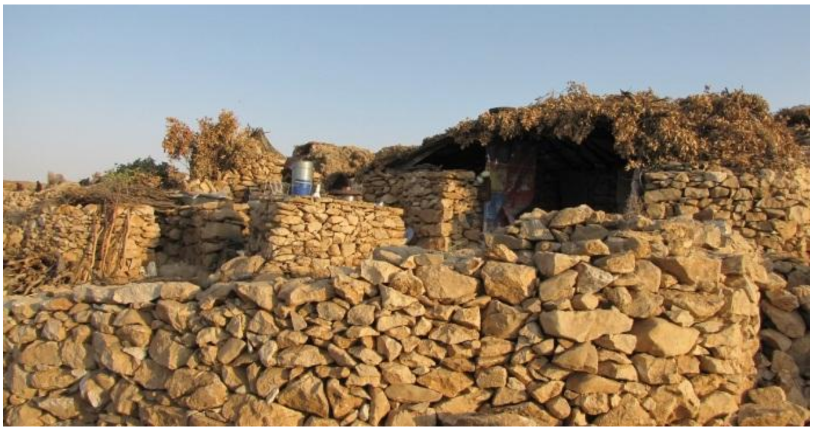
Picture 2. 47: Aerial view of Serajgah Havar, Western Valley



Picture 2. 48: View of Serajgah Havar, Western Valley



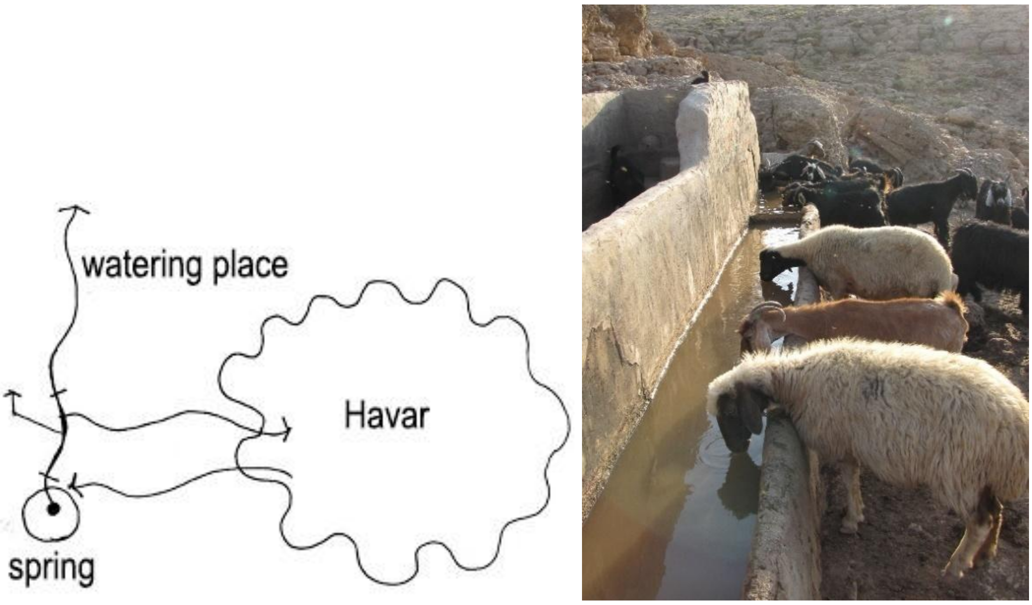
Picture 2. 49: Materials used in the Serajgah Havar, Western Valley



Picture 2. 50: Materials used in the Hanieh Havar, Central-Eastern Valley

Water is supplied by daily delivery from nearby water springs to residential centers and construction of watering troughs which are built next to *Havar*s for the livestock. Other bare necessities of *Havar* dwellers are satisfied via an indigenous pattern and minimum reliance on modern technology.

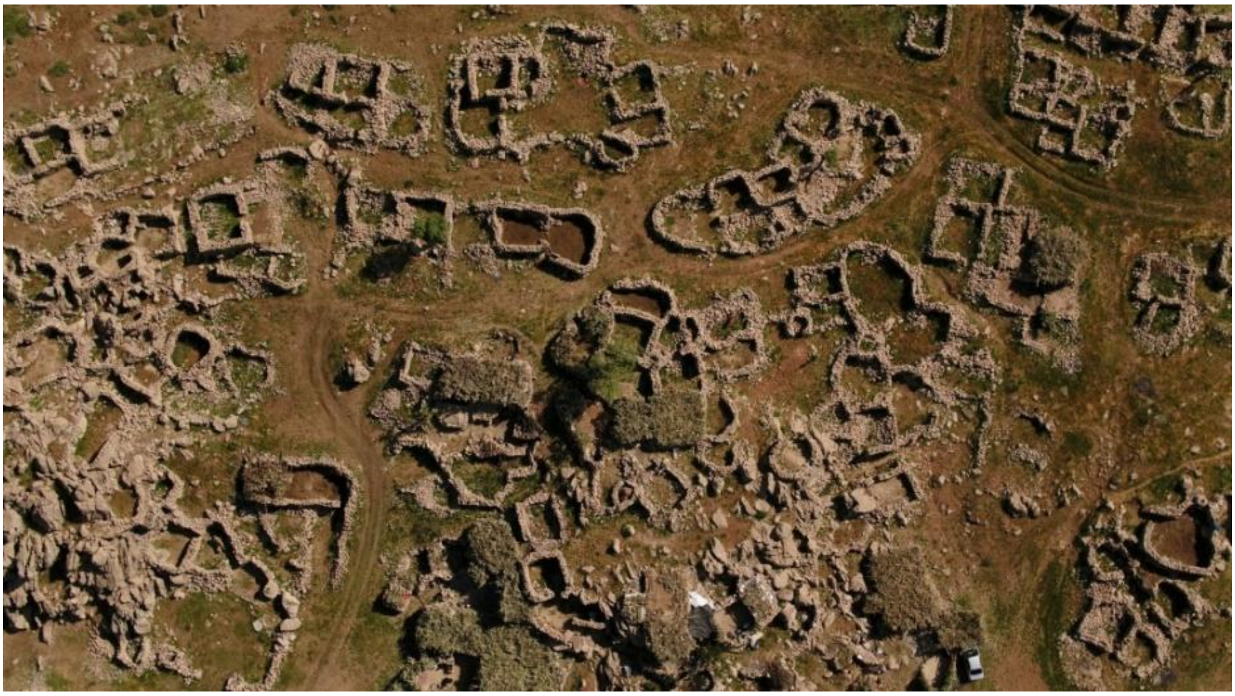
Picture 2. 51: Havar setting depending on the spring



Picture 2. 52: Left: Havar setting depending on the spring, Right: drinkable water spring of Hanie Havar

Each housing unit in a *Havar* consists of several subspaces. The non-residential section contains spaces for holding various kinds of livestock separately such as: sheep, goats, cows and poultry. Also, new-born animals are held at a separate place.

Buildings have fewer floors in *Havars*, and the residential spaces are quite temporary and the materials used are so basic and simple. The high permeability and width of the passageways are the structural and morphological features of the '*Havar*'. Each residential unit in *Havar* has the least connection to its neighboring unit. The most important reason for this feature, which indicates high permeability, is the ability to move animals quickly.



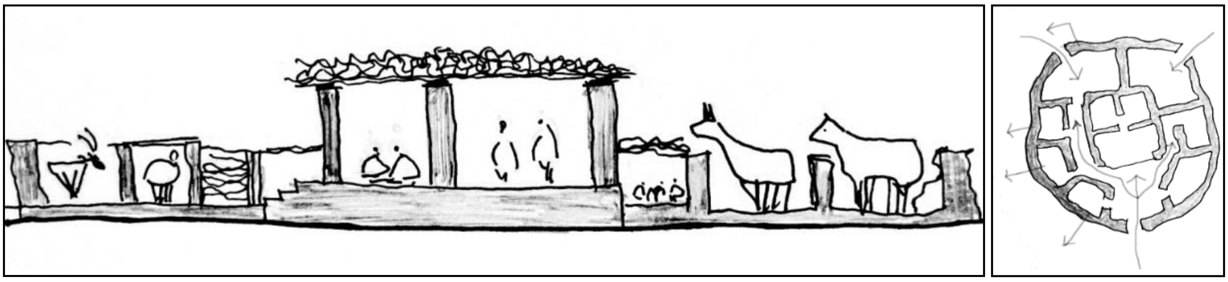
Picture 2. 53: Air Photo of Hanie Havar, Central-Eastern Valley

Picture 2. 54: Serajgah Havar passageways, Western Valley

Picture 2. 55: Hanie Havar passageways , Central-Eastern Valley

Each dwelling unit in the Havar has a particular separation spaces depending on the type of transhumance. But what is seen as a common feature in all the Havars is a very small dwelling space and a set of non-roofed spaces for livestock and forage storage.

The residential section consists of a porch or antechamber and a few small rooms solely used for resting or sleeping. The porch is very important because it is used for sitting, cooking and controlling other sections.


Picture 2. 56: Cross-section of the interior of a Havar

Each Havar is formed based on a family communication and has a set of livestock that are in the pasture throughout the day.

Picture 2. 57: milking the chattels in Birega Havar, Western Valley

Picture 2. 58: Animal husbandry in Hawraman/Uramanat, Hanie Havar- Palangan village, Central-Eastern Valley

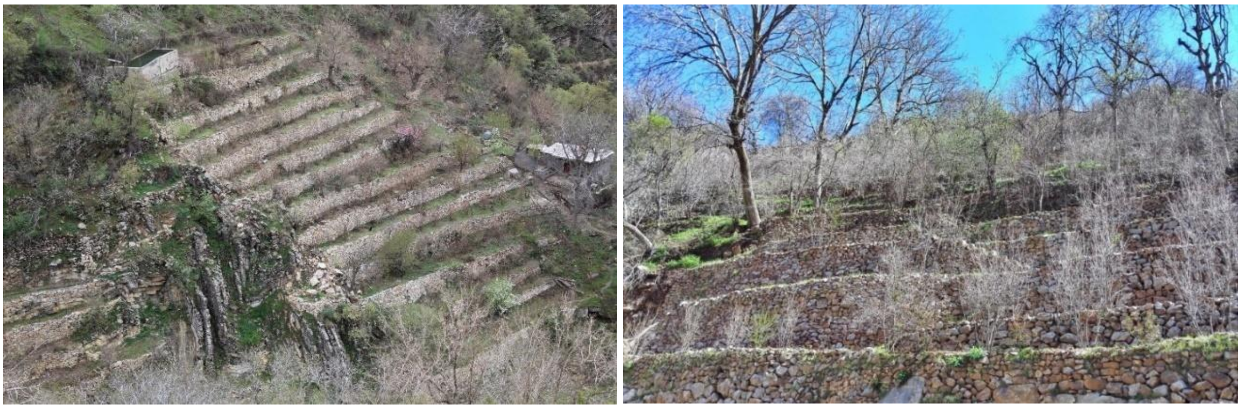
2.a.3.4 Orchard-making and Gardening

Farming and gardening in Hawraman/Uramanat boast characteristics of human ingenuity and creativity. Hawraman/Uramanat gardening is important for four reasons. Firstly, historical records about gardening and land or Gardendealings in the region give us exact and important information about the manner of transactions since the Parthian era. Secondly, the process of land preparation and construction of a special structure required for gardening also attests to the innovation of Hawraman/Uramanat residents over the course of time. Thirdly, by using human vision, management and technology in exploiting the nature and overcoming natural limitations for the creation of a habitat, Garden-construction and gardening in Hawraman/Uramanat has been realized in a full interaction with nature and in harmony and coordination with natural circumstances. Fourthly, irrigation and optimal water management in

Hawraman/Uramanat gardening is quite creative and shows signs of the development of human knowledge in exploiting limited natural resources of Hawraman/Uramanat.

Among major ancient innovations in Hawraman/Uramanat is the clever technical terracing in mountain slopes. The intelligent method of setting up these terraces and their creative architecture shows wisely observance of structural, architectural and scientific principles beside an innovate construction of water drainage system and foundation. Some of these terraces dates back to hundreds of years ago but they are still intact and functioning.

It is notable that all the terracing walls have been set up by a local dry stone method called: *Weshke Kelek* without using any mortars. In this method stone is carved and laid skillfully without any mortar. Extra water does not remain within or beside these unique walls which are built upon a formidable foundation i.e. the rock bed of the ground.



Picture 2. 59: View of Talan in Hawraman/Uramanat

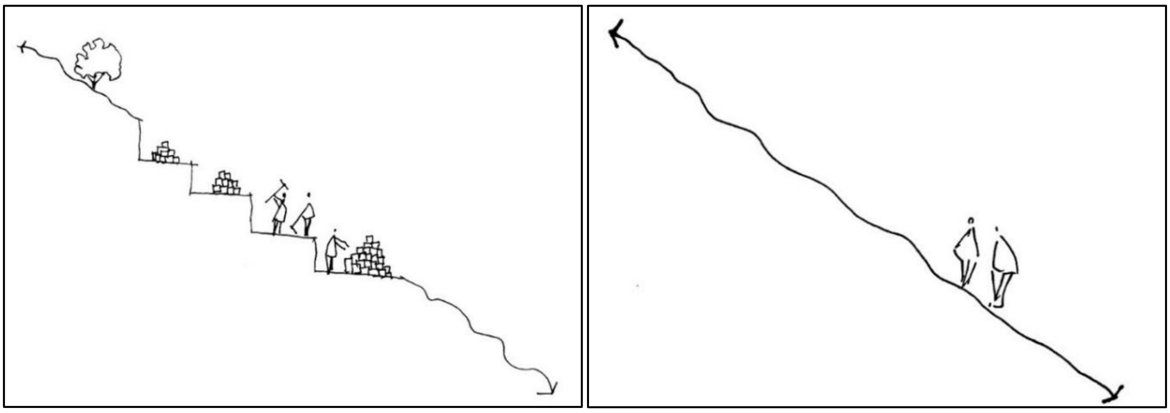
Adopting a naturalistic vision as well as reliance on indigenous knowledge and traditional technology has guaranteed the survival of gardens and the livelihood of residents throughout the course of history. It is noteworthy that during orchard- making, special steps are built using the dry stone method with minimal occupation of space making possible easy passage and access to gardens. These terraces have a layered design in which the first layer is made of cobblestones, the second is sand and gravel and the third layer is of soft soil with each layer having a specific function. For example, the dry stone wall adds to the strength and duration of terraces because it prevents the accumulation of water behind the walls and lets off the ensuing pressure. Also passage of water through dry stone walls and step orchards provide the flow of a filtered water into nearby rivers after irrigation. Moreover, these structures decelerate water current and protect the soil from being washed.

Given the fact that most of Hawraman/Uramanat lands are sloped and rocky, the above-mentioned gardening system collects stones and gravels from young, weak soils resulting in the generation of a fertile soil for upper tiers. Additionally, penetration of water and air into the earth leads to the growth of microorganisms and consequently the fertility of soil.

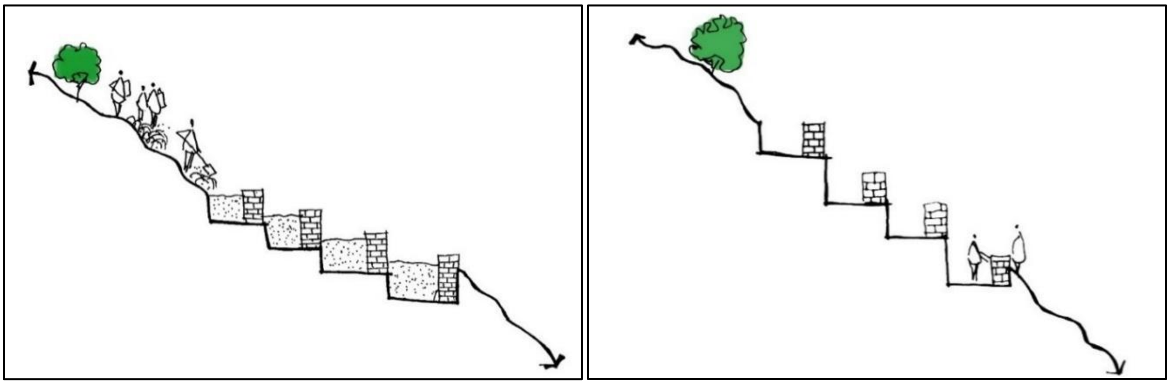
Of course, one of the major issues related to gardening is irrigation. Despite being a relatively well-watered area, respecting the Mother Nature is an important principle in Hawramai culture. Local people manage water in a manner that makes nature suffer the least harm possible while letting gardens realize maximal productivity.

The steps to build a terrace orchard are briefly illustrated in the following pictures:

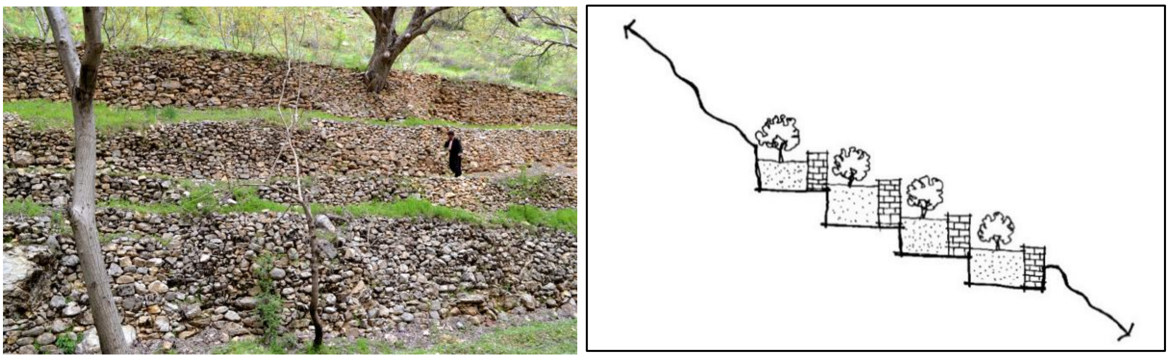
- Step One: Choose the exact location in terms of water transfer, accessibility, sunshine ...
- Step Two: Dig and create a flat surface
- Stage Three: Building the terraces using the dry-stone method to prevent landslides
- Stage Four: Embankment (soil suitable for agriculture) at different levels
- Step Five: Planting the desired plants or trees.



Picture 2. 60: Left: Dig and create a flat surface, Right: Choose the exact location

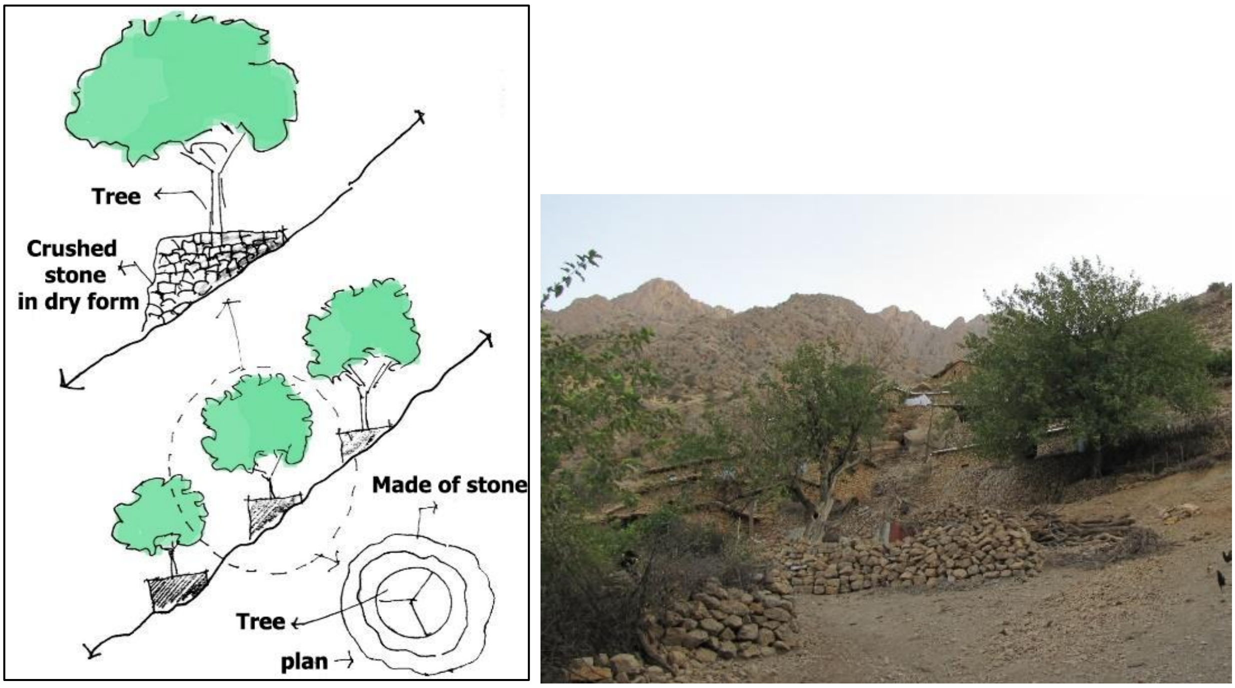


Picture 2. 61: Left: Embankment (soil suitable for agriculture), Right: Building the terraces using the dry-stone method



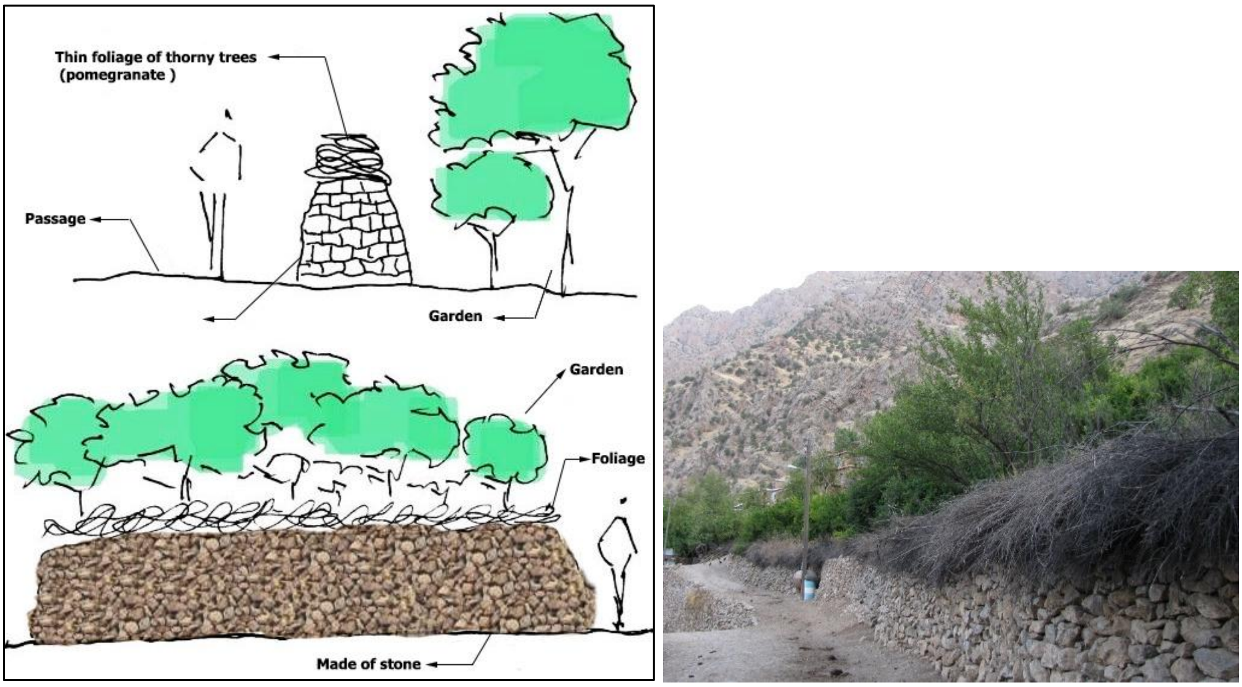
Picture 2. 62: Left: Hawraman/Uramanat terrace orchards, Kamaleh village, Right: Planting the desired plants & Trees

Another noteworthy feature found in the orchards is the use of stone maintenance rings built around the fruit trees which serve two purposes: firstly, to protect the trees and secondly to prevent earth pressure.



Picture 2. 63: Left: Stone embankment sketch, Right: Stone embankments around the trees of Abbas Abad Village

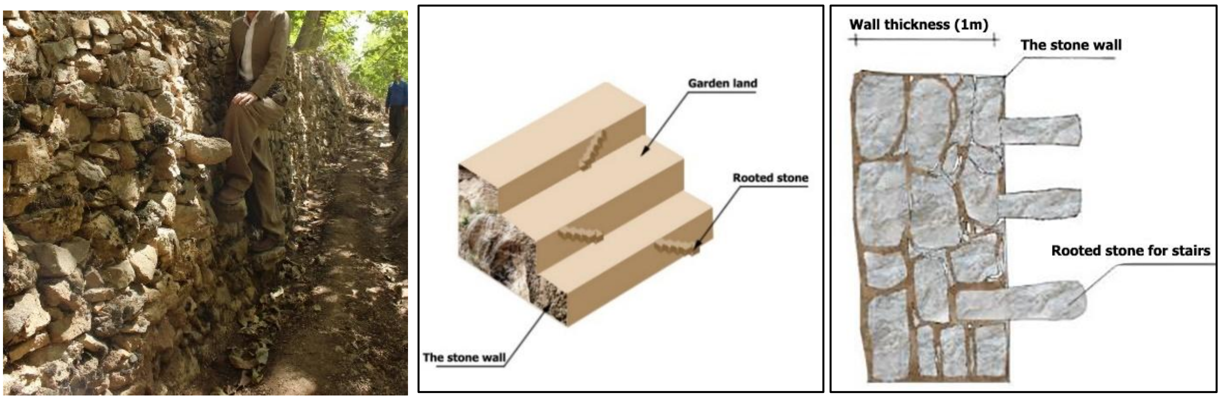
Another prominent feature of garden-making in these villages is the hedge type around the gardens. These hedges are created by riprapping stones up to a height of 1 meter and placing foliage of trees (often pomegranates) on them. They are mostly used to prevent trespassing by strangers or animals.



Picture 2. 64: Left: A Sketch of Orchard Hedges, Right: Orchard Hedges, Abbas Abad Village

Orchards are encircled by a special wall structure which make possibility of connection between different teraces which can be seen in villages.

Orchards are encircled by a special wall structure which make possibility of connection between different orchard terraces. these walls can be seen in different villages.



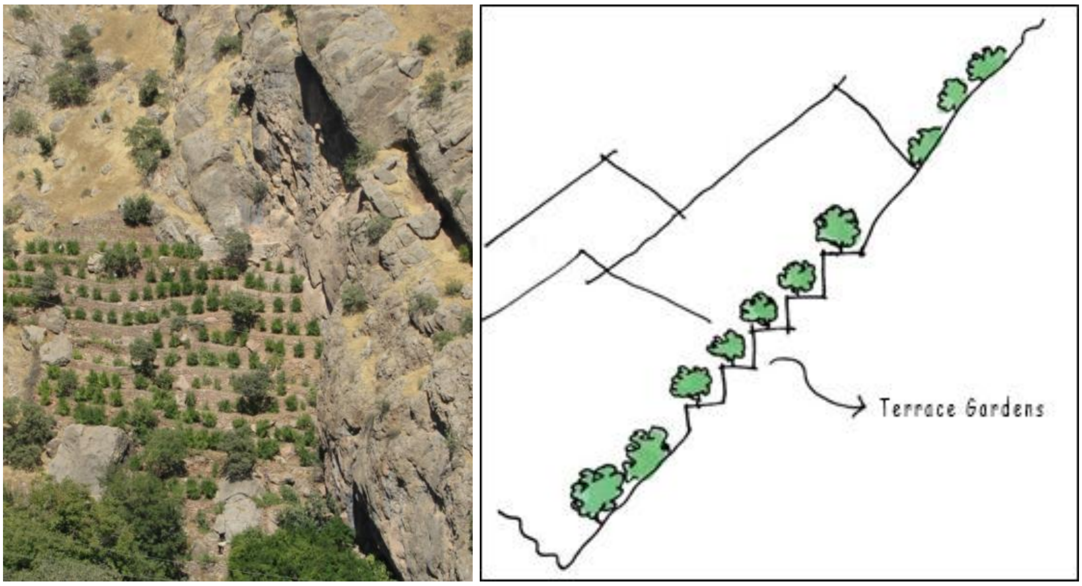
Picture 2. 65: Access to the Orchards

Picture 2. 66: The second triode water diversion of Sharakan Orchards

Picture 2. 67: Wall base of a water canal in Sharakan

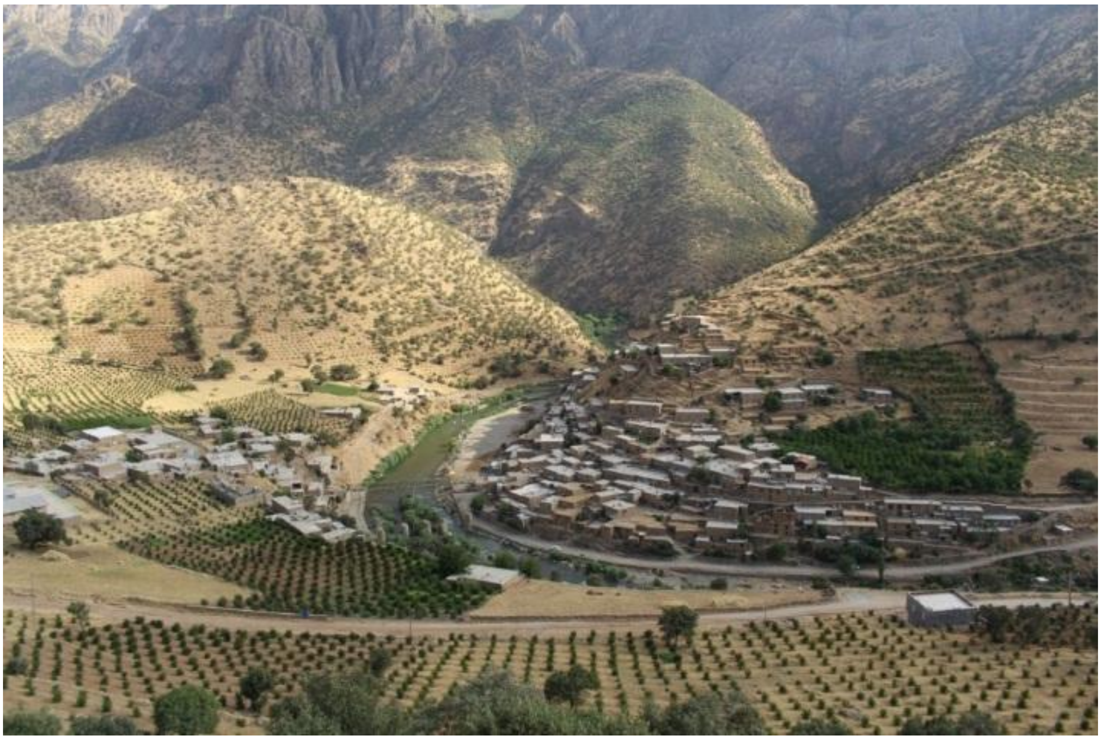
The width of terracing not only facilitates irrigation but also allows optimal time management. Penetration of water into lower levels of gardening structures lets water reach tree roots without any contact with tree trunks preventing any affliction with parasites and diseases.

This method of gardening is only common in mountainous areas and steep slopes of valleys but in the southern parts of the west valley of CLH/U, i.e. Salas-e Babajani, Ravansar and Javanrud counties which have fertile soils and flat plains, products such as wheat, barley, pea and lentil are cultivated largely by rain-watering and occasionally by dry-farming. On the whole, gardening in other parts of Hawraman/Uramanat is given priority because of the hard terrain and absence of flat lands.



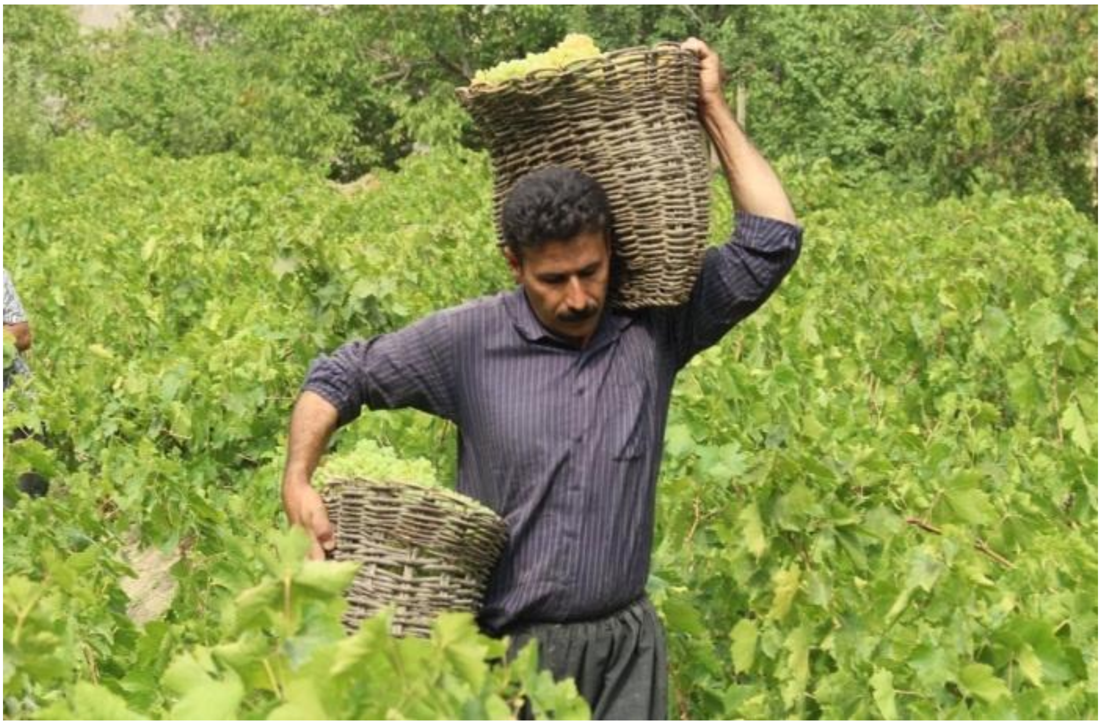
Picture 2. 68: Left: terrace orchards of Zhivar, Right: Section of terrace orchards

Picture 2. 69: Orchards in Besaran- Hawraman/Uramanat

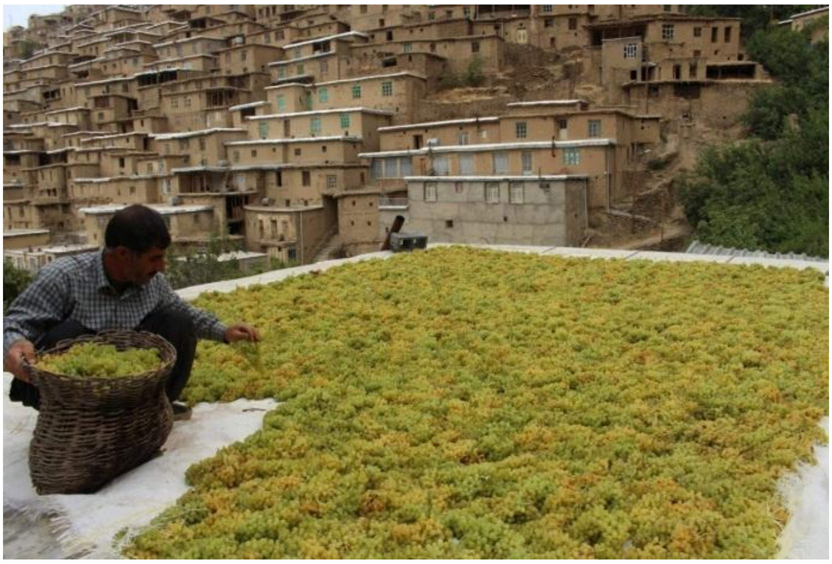


Picture 2. 70: Pomegranates Orchards in Dalemarz Village

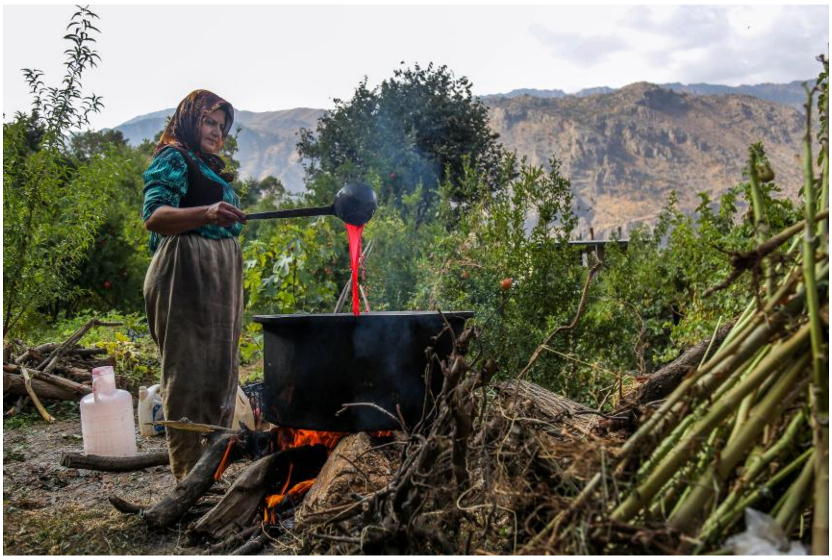
Due to the long distance between orchards and villages, Hawraman/Uramanat orchards have to go from their villages to garden-houses called Kevil and to stay there for a few months. Hawraman/Uramanat orchards contain walnut, fig, pomegranate, grape, cherry plum and white mulberry trees. Using a traditional method called Bolaw, locals turn their orchard products into raisin, Henardan, Tesh or pomegranate paste.



Picture 2. 71: Collecting the Grapes in the Handmade Baskets by the Branches (Changaleh)

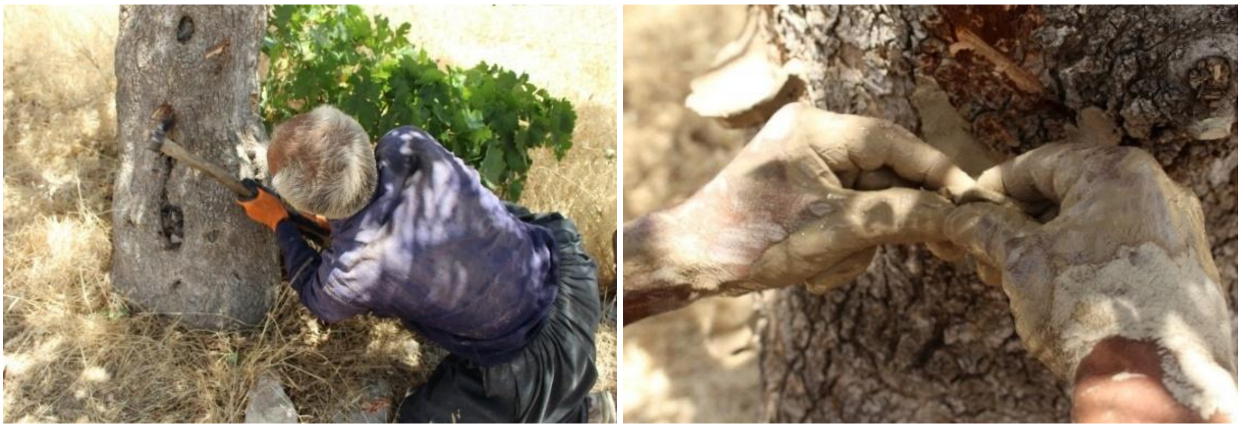


Picture 2. 72: Putting the Grapes on the Rooftops for Drying



Picture 2. 73: Production of Pomegranates Sauce

Another unique product of Hawraman/Uramanat is the Van tree which is used for harvesting mountain almond. Moreover, by injuring tree branches and putting earthen bowls on tree trunk, its gum is extracted. This is called bnešt kərdən and the gum gathered is called *Saqqez* which has herbal and medicinal properties and is used in the production of chewing gums. Mountain almond or qæsqæwan in local dialect is the fruit of Van tree; it is added to foods as a spice or a tasty additive.



Picture 2. 74: Left: The scratches being made on the ash tree in the finest way so that the tree is not suffered, Right: creating the little clay bowls (Kuchelah) under the scratches on the ash tree

Picture 2. 75: Ash tree fruit

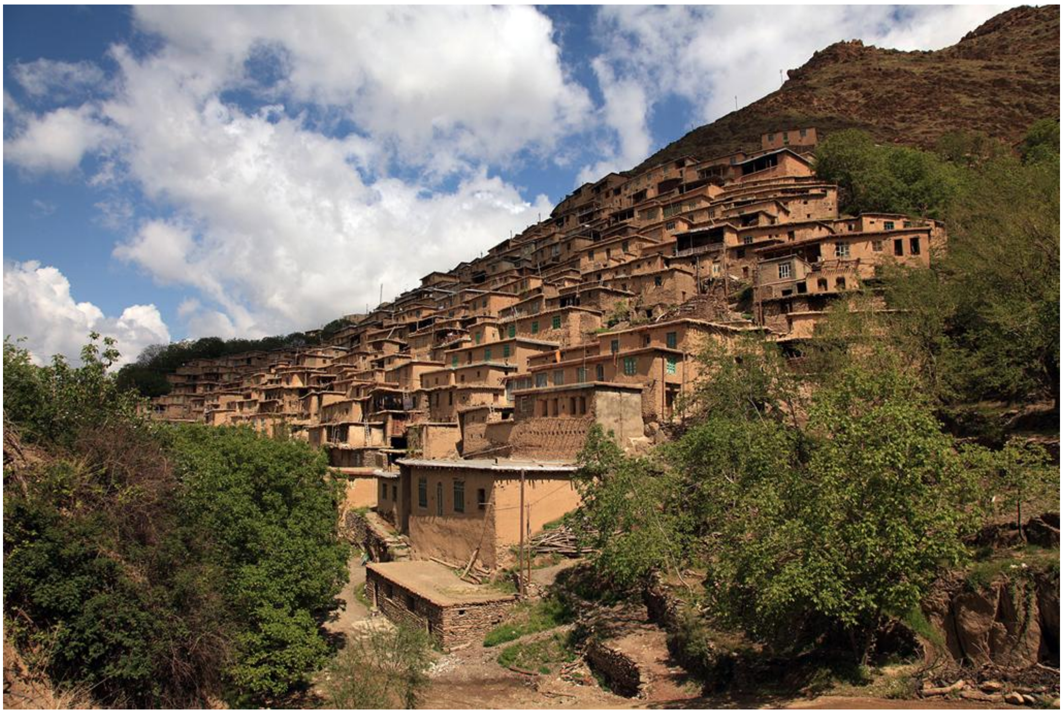
2.a.3.5 Architecture

Combination of an exceptional vision, indigenous knowledge, brilliant innovation and coordination with nature has created intelligent archaeological structures at the heart of steep regional valleys so that even today it fulfils local requirements. As a successful example of harmony between nature and structure, Hawramai architecture is dependent on various social, economic and cultural and particularly climatic factors. Not only construction materials but also the general form of buildings and the structure of villages are under the effect of the surrounding area. Mountainous, stepwise or tiered architecture can be the best words applicable to regional structures. The region has long and cold winters so that snow and ice cover the ground for months on end. The cold season begins roughly from early Azar and lasts almost until the end of the Persian month of Farvardin. Precipitation during summertime is low contrary to wintertime which has heavy snowfalls. Due to the freezing weather in most of the wintertime, maximal usage of sunlight and daily temperature oscillations, heat preservation as well as protection from cmoundy winter winds in residential spaces is of utmost importance.

General characteristics of rural architecture and fabric in mountainous regions of Hawraman/Uramanat are:

1. Existence of a small and fenced rural space
2. A dense rural fabric with adjoining buildings
3. The vital role played by sunshine direction and topology of the terrain in determining the manner of positioning and development of villages and their general outline
4. Construction of narrow alleys and paths in parallel with terrain contours in order to minimize the contact surface between the warm interior with the cold exterior.

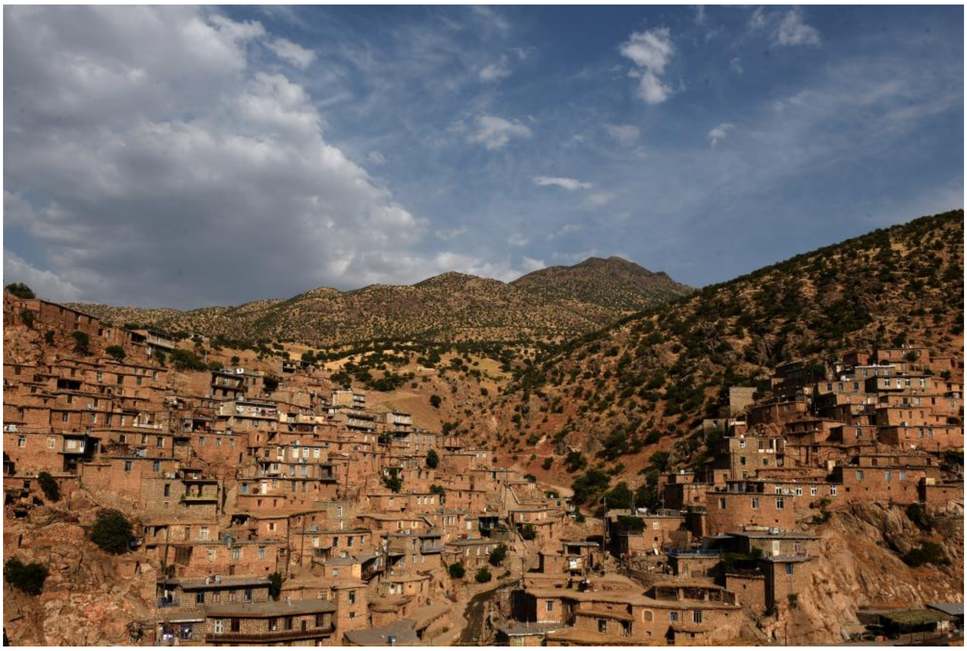
Rural spaces are built at the smallest possible size in order to reduce the penetration of cold air currents into internal spaces. Furthermore, heat reflection from external surfaces of warm walls of buildings somehow modifies the outer cmoundy weather (Mansori Moqaddam, 1396 sah: 131).



Picture 2. 76: Rural architecture of CLH/U

A study on the arrangement and orientation of buildings as well as on functional elements of the region shows that its residents-built walls and roofs at angles that made possible maximal exploitation of solar energy. Such economization in the consumption of natural resources has originated from a specific coexistence of architectural spaces and the natural terrain. As a matter of fact, nature, security and kinship dictate the manner of arrangement and distribution of rural settlement across CLH/U.

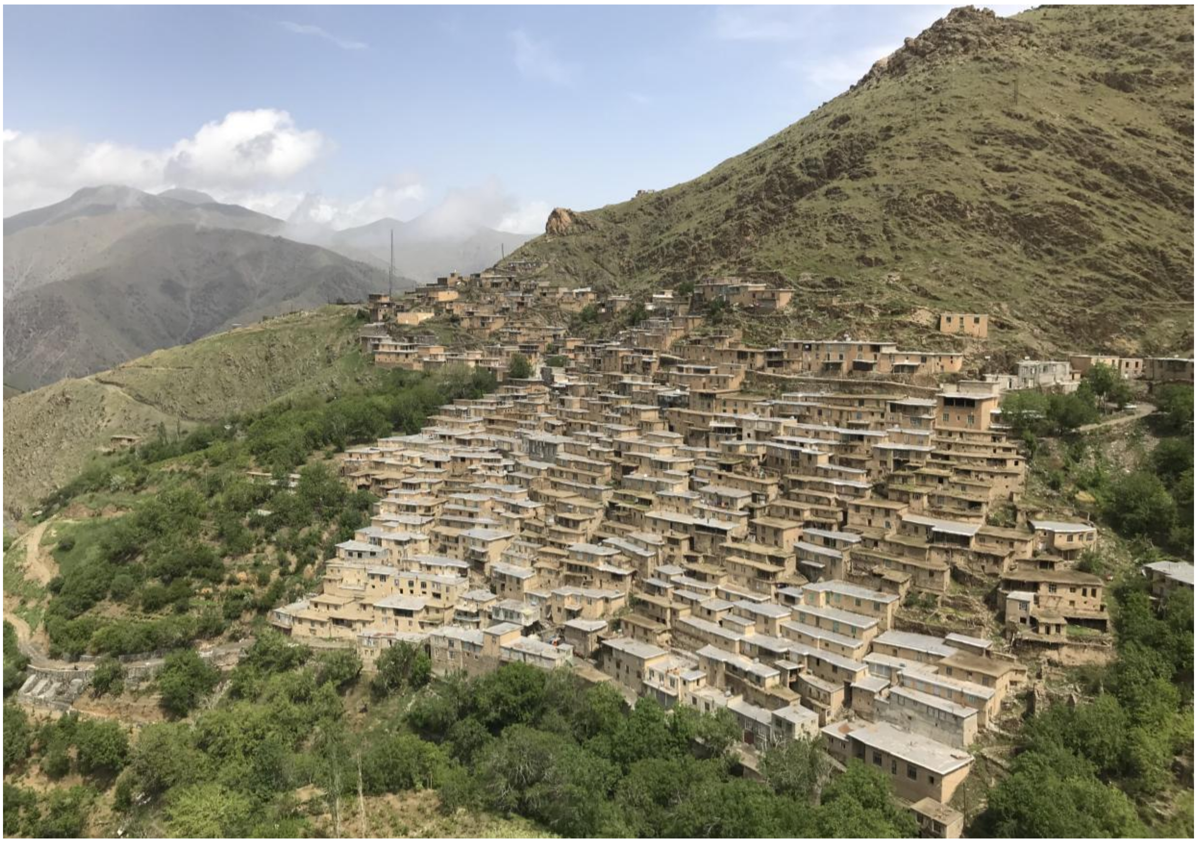
Given the fact that the settlement style at villages has a strong relationship with natural factors like water and soil, the terrain plays a major role in the rural density, arrangement of village homes and their conformance with the slope gradient. Additionally, a shortage of land and the limited number of farmlands makes inhabitants build their homes attached to each other with their gardens at a distance from them in order to realize a more optimal land use. The other factor is security because previously villages were at the mercy of foreign invaders and bandits; therefore, a concentrated layout helped them take a defensive stance. As a matter of fact, in an inscription found in Palangan Village, the Assyrian invasion and conquest of the region has been fully described showing that the region was vulnerable to direct attack from alien or neighboring forces making a strong effect on the architectural structure of villages. Another factor was the kinship and tribal ties which beside a shortage of flat lands contributed to communal cooperation in setting up residential units according to certain cultural traditions. Of course, in communes with stronger family ties or inner tribal relationships, greater inclination toward more aggregation has led to the creation of concentrated villages in which rooftops are considered as so-called "social yards" and on the occasion of various feasts and ceremonies are turned into public spaces. Moreover, on rooftops located at different heights, people can enjoy a variety of natural views and landscapes. Additionally, the mountainous location, steep slopes and land shortage have forced the hard-working and insightful Hawramai people to harmonize the fabric of their villages with the contours of the rough terrain providing the possibility of a relatively comfortable life by relying on the knowledge and expertise of their skillful architects. Interestingly, the wealth of rich people is not reflected in their homes so that not much difference is seen in the buildings of villages (Mansuri Moqaddam, 1396 sah: 132)



Picture 2. 77: Palangan Village, Central-Eastern Valley

Pattern of Rural Fabric in Hawraman/Uramanat

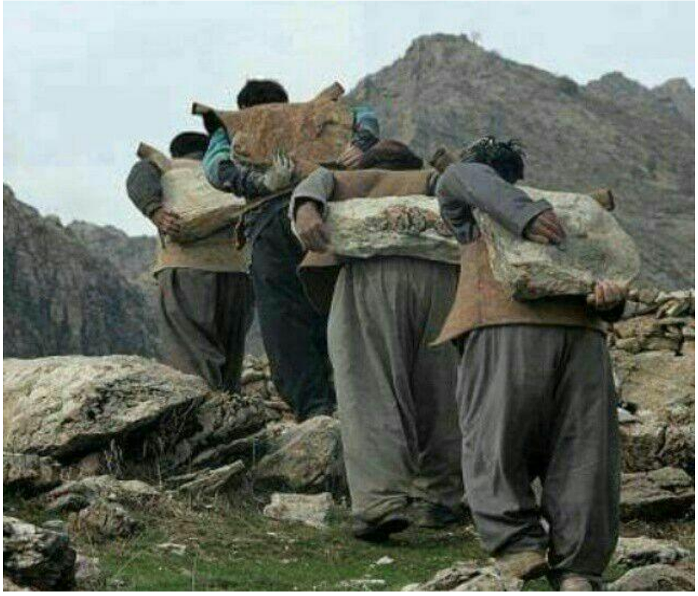
Density: due to extreme cold during some months, a dense and concentrated residential fabric has been built in order to reduce the contact surface of warm residential spaces of the interior with the cold air of the exterior. Additionally, heat reflection from warm walls of the buildings modifies the cold air of the fabric. Because of a shortage of flat lands, the rural fabric has a stepwise architecture built on a relatively steep slope. As a result, rooftops of lower homes are yards of the upper ones serving as playgrounds for children and resting-places for adults. This architectural genre is seen in highlands of Iran particularly at Zagros mountains in which shortage of lands and the need to preserve heat has forced the inhabitants of footmoundsto build their villages in a centralized fashion.



Picture 2. 78: Compact Rural Fabric of CLH/U

Coordination with earth gradient: many rural homes have been built on the steep slope of valleys in accordance with their contours. Therefore, one of the advantages of these traditional accommodations is that maximal usage of space is realized and terrain gradient affects the design of the home. Moreover, spectacular views have been created as a result of combining architecture with high terrain.

Construction Materials: due to the abundance of stone in the region as well as climatic requirements, carved stone has been extensively used in rural constructions creating a visual harmony in the cultural landscape of villages. But wood and cob or thatch (*Kahgel*) are used for covering ceilings and rooftops. These materials are not only economical but also compatible with climate and provide an almost perfect protection for rooftops against rainfalls. Also, the relatively thick walls have a proper thermal function and roofs provide good resistance against precipitation.



Picture 2. 79: *Hawrami* men carrying stone on their back for construction

The general fabric of rural homes has a concentrated form but in mountainous areas it has been turned into a stepwise layout. Usually the main part is built on the sheep pen and the stable, store-room and hayloft are housed in a basement standing on two pedestals.

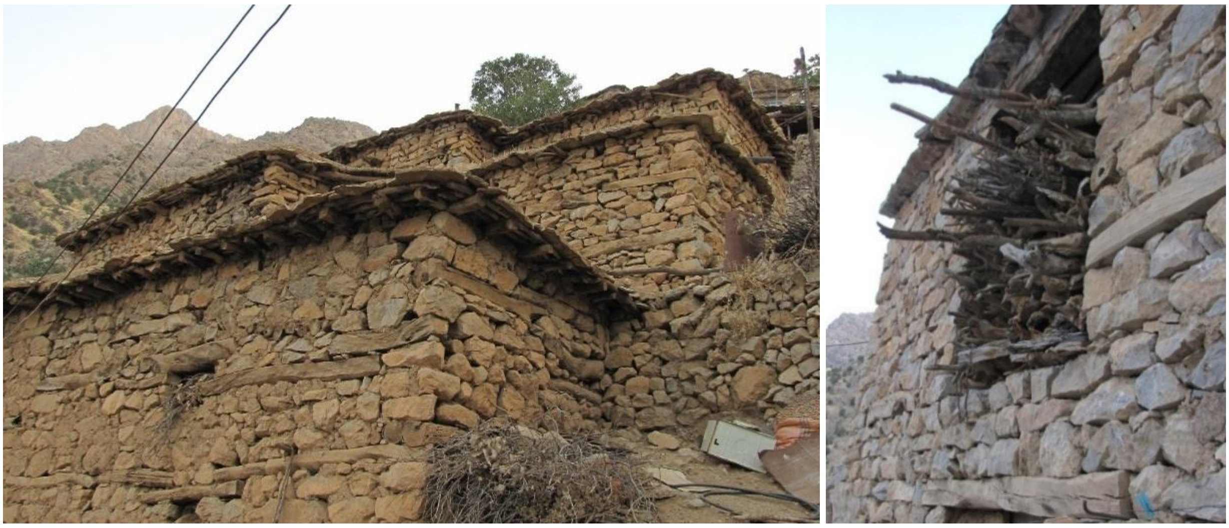
In the initial phase of home construction, a proper site is selected and using crowbars and picks, foundation of the house is dug at a depth of half a meter which is locally called *Boneh Rahte*. After reaching the solid ground, the foundation is filled with stones and a 2-3 m stone wall is erected. This phase is called *Divar Nanin* which is done by skillful local masons but they are assisted by volunteer neighbors and family members whose favor is returned in time. After the initial stage of wall-building, boards made of mulberry, walnut or plane wood are inserted between wall gaps. These boards which reduce wall pressure on pedestals are called *Dimak* in the local dialect. Afterwards poles made of plane wood are put between the width and gaps of walls and boarded i.e. boards are cut at specific sizes and installed on poles. Sometimes leaves, tree branches, gunny or reed replaces boards. Then during the *Rahban* phase, Shefte is applied to boards. Formerly the inner walls of the house were coated with cob and then whitewashed using a white soil called *Gelcheremoo*. Also, before Nowruz Hawraman/Uramanat women recoated the inner walls with fresh white soil. In order to polish room floors, women rub a reddish mud to them with a piece of smooth stone found at the bottom of rivers; this practice is called *Yanenavi* in the local dialect. Moreover, wood columns called *Kooleni* are set up in the middle of big rooms and stables as a sort of load-bearing posts.

As mentioned before, the walls are built from stone without any mortars. The stone is supplied from nearby mountains and in some parts, a mud mortar is also applied. Usually, a hole is made in the ceiling of the sitting-room and the bread-cooking room called *Roochin* which is for ventilation and illumination purposes. Planks are covered with gravels and gunny-sacks in order to prevent the sliding of the mud poured on it before Shefte Kardan. Following the application of mud paste the entire roof is flattened by using a roller called locally *Bantelier, Bankelier* or *Banlez*. Then the roof surface is coated with cob and flattened again with the roller. Afterwards, a drainpipe called *Polor* made of carved white-mulberry wood is set up on a corner of the roof.

Research conducted about remains of the residential architecture in Hawraman/Uramanat villages show that since bygone times the area has been inhabited but at a location higher than the present one. Surprisingly, the passage of time, various seasonal weathers and the specific topography of the region has had little effect on the destruction of these monuments; so that bulky and regular stones making up walls and buildings remain intact at highland resorts of many villages.

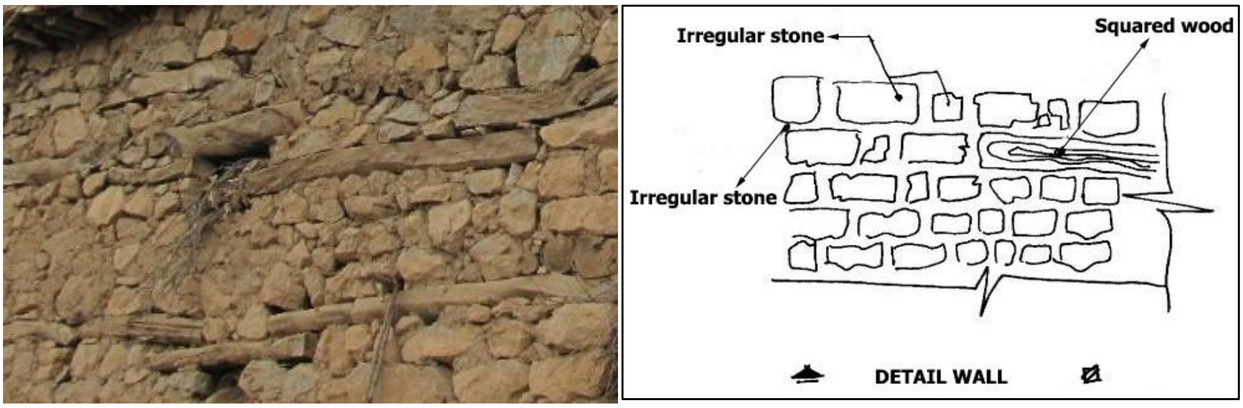
Traditional architecture of buildings seen in existing villages is fully compatible with climatic and topological conditions of the region as well as with the livelihood of its people.

Another distinctive architectural feature of this villages concerns the type of construction materials. The materials used in the buildings of these villages are similar to each other. Riprapped walls made with carved stones (the combination of large stones with smaller ones) are used to interlock and fill in the voids. Wooden beams and timbers are also used in the walls.



Picture 2. 80: The use of construction materials in the houses of Abbas Abad

used of uncarved and irregular rocks, which indicates the least interference in the natural surrounding environment is one of the features of the materials in this area. These stones are piled on each other by means of mud mortar. The dimensions of the rocks are quite different, and the timber is also used in stone works. Some buildings also use a thin clay coating.

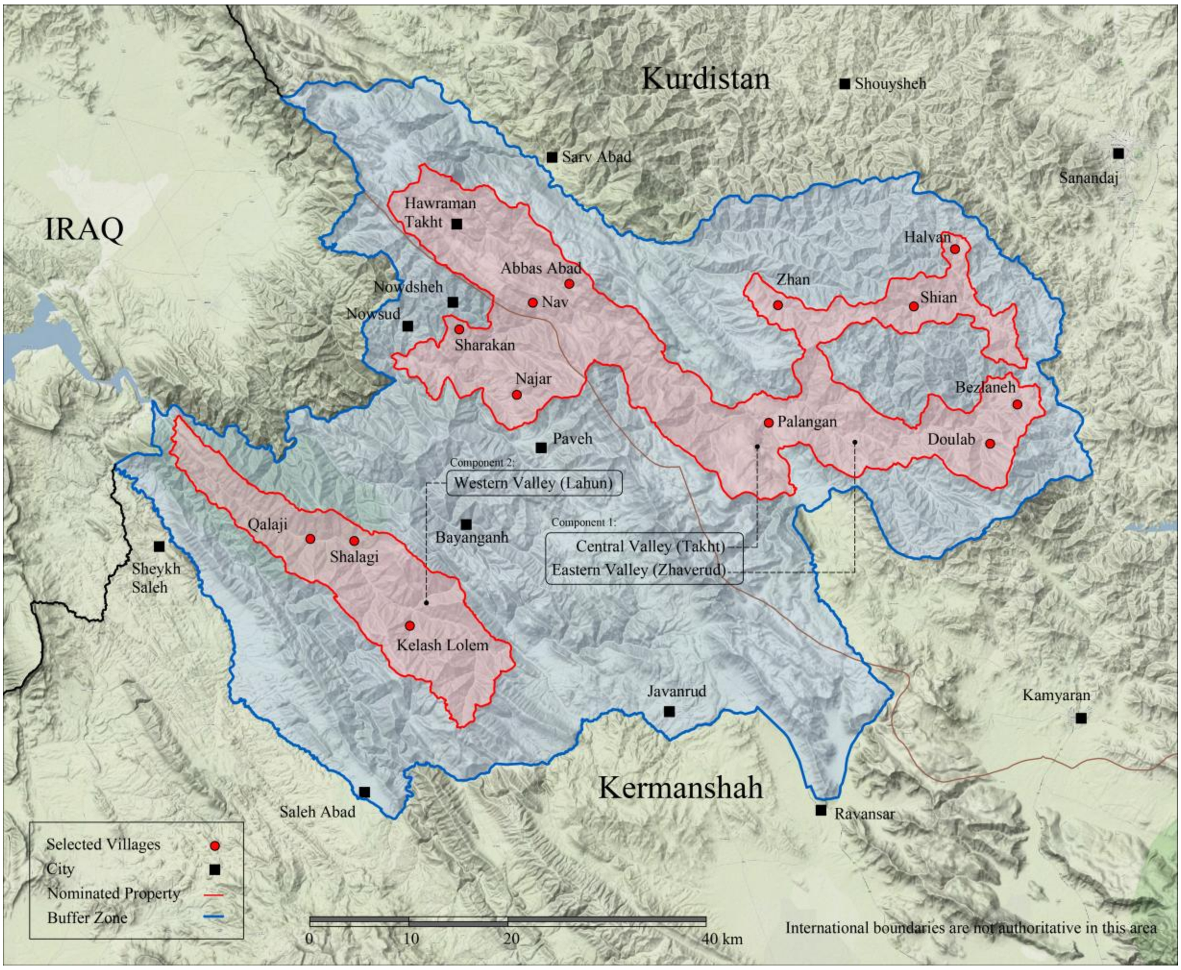


Picture 2. 81: Walls Structure

Villages

All cultural, ritual, social, historic and artistic values exhibit themselves as a perfect package in the selected villages of the region. In order to realize a better and more precise introduction of this unique cultural zone, some villages have been picked up as various patterns of human interaction with nature in each valley. These villages play their own part in displaying values and they show the concept of the rural settlements in the CLH/U.

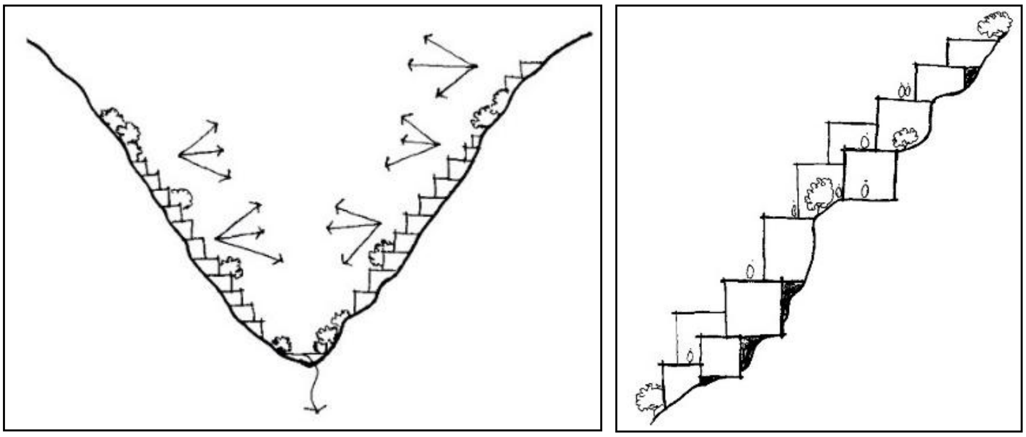
Most of these villages are geographically located in very impassable areas and there are set of deep mountains and valleys around them.



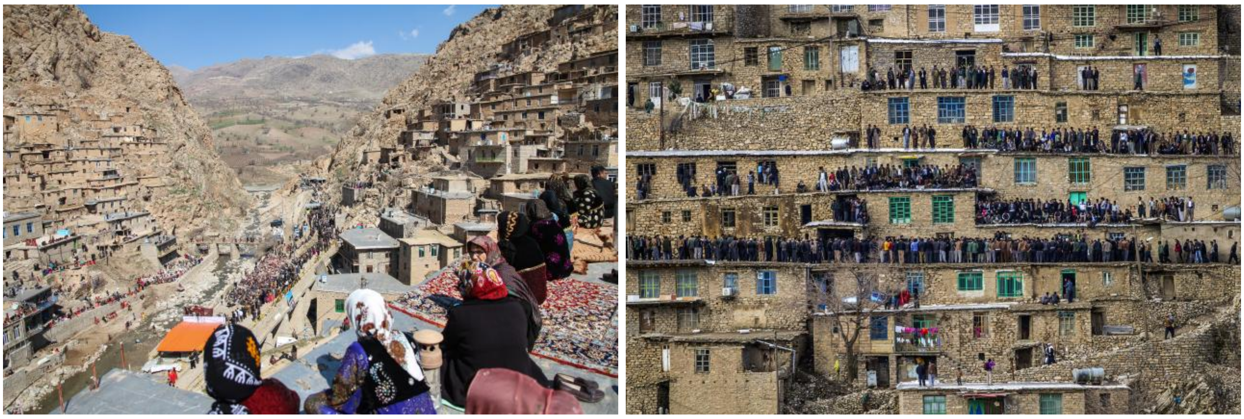
Picture 2. 82: Villages Location in CLH/U

Overall Features of the villages

The villages are located on the slope of Mountains, which are very high. The land where the villages are developed on has a slope of about 30% - 60%. One of the important features of villages is that it has been built on steep slopes of rocky lands of a mountainous region, a land feature which has caused people to build their houses on the minimum area of flat land. Therefore, small, medium, compact and multi-story buildings are built that have multiple vertical and horizontal connections. This style has been implemented in the village of Palangan in the traditional manner of village architecture by skilled architects. This clearly shows the interplay between the nature and the natural texture of the village.

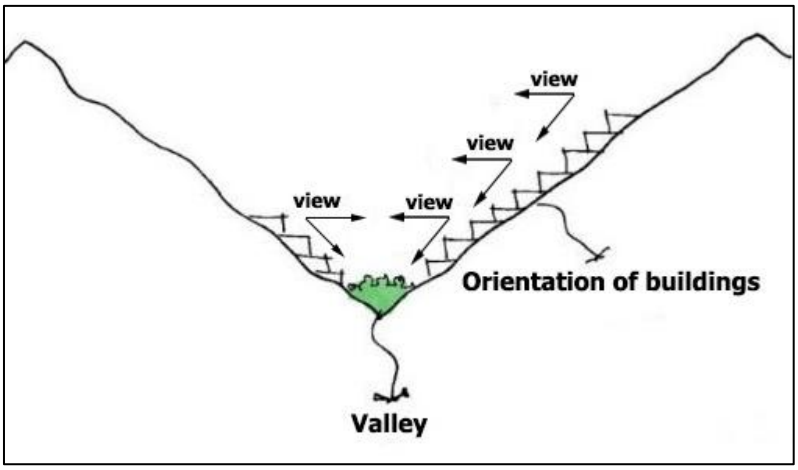


Picture 2. 83: House foundations and the connection of houses

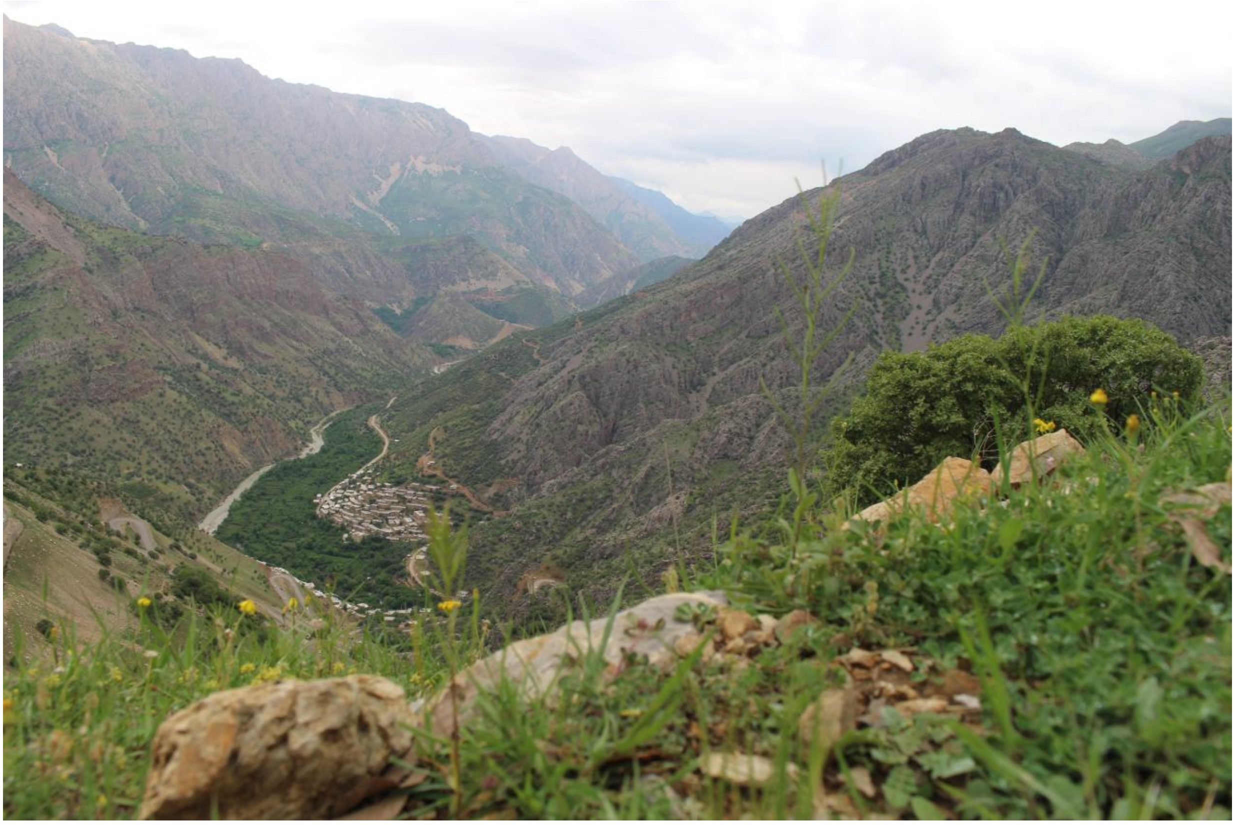


Picture 2. 84: Roofs functions in Palangan Village, Central-Eastern Valley

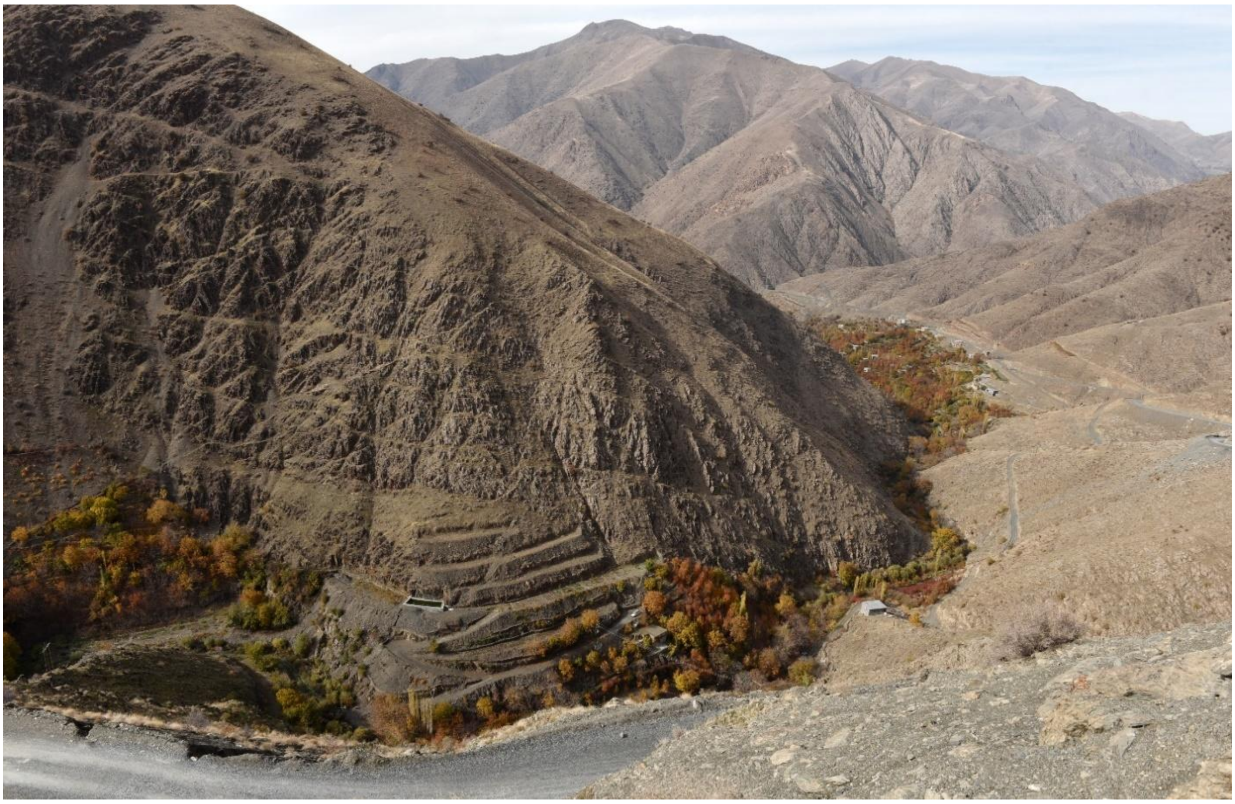
Due to the particular topography of some villages and the steep slope of the mountain, all houses have a view of the valley. Therefore, the view to the valley constitutes a major value in the orientation of all village buildings.



Picture 2. 85: Left: Village View



Picture 2. 86: Central-Eastern Valley

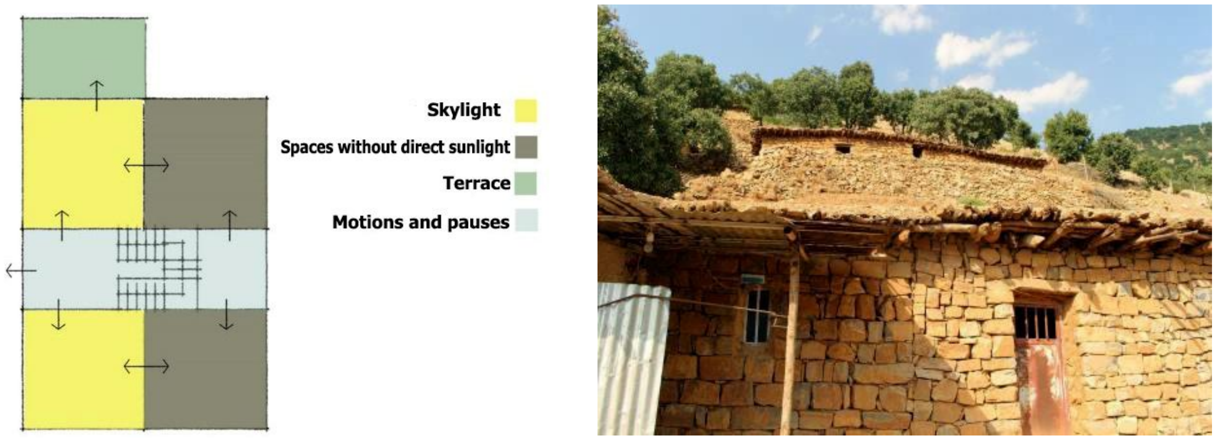


Picture 2. 87: Central-Eastern Valley, (Doulab Orchards)

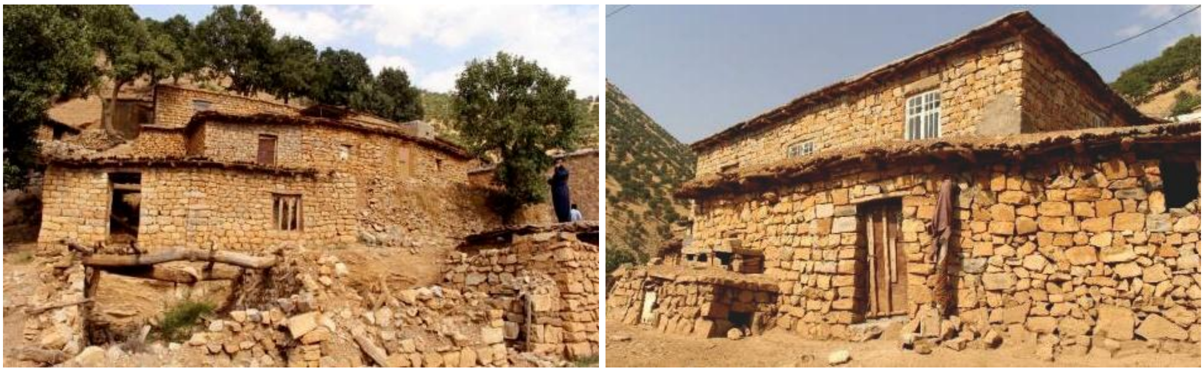
The most prominent feature of the villages lies in the fact that despite unique architectural design, none of the houses block the view of other houses and all enjoy the same landscape. The height or multiple floors of the houses create no barrier for other buildings and in some cases, there is even a kind of interaction between the buildings where the roof of the lower house acts as the courtyard for the upper one, but this interaction is not common everywhere. Some neighbors do not have access to each other's roofs and some single building are built on multilevel floors which gives them an exclusive roof space.

Picture 2. 88: Doulab in Central-Eastern Valley

Nevertheless, the Horaman villages have an architectural system that uses the slope and topography of the land but the most buildings in villages do not follow a fixed pattern. The most important reason for this is the presence of reliefs at ground level affecting the orientation of the buildings towards the passage position and its slope. However, there is a kind of harmony and coordination between all the buildings in the villages, that is to say, all the buildings, whether belonging to the ordinary villagers, landlords, clergymen and even the mosque have the same plan. None of these buildings have any specific elements (for example, a specific element to represent a mosque such as a minaret or dome and the home of the landlord). Distinct buildings, such as a mosque or a wealthy person’s house, differs only in size from other houses. In other words, they are only larger in size and scale. For example, a corridor encircled by rooms forms the overall plan of the houses in the village of Doulab. This spatial structure can be observed even in the village mosques.

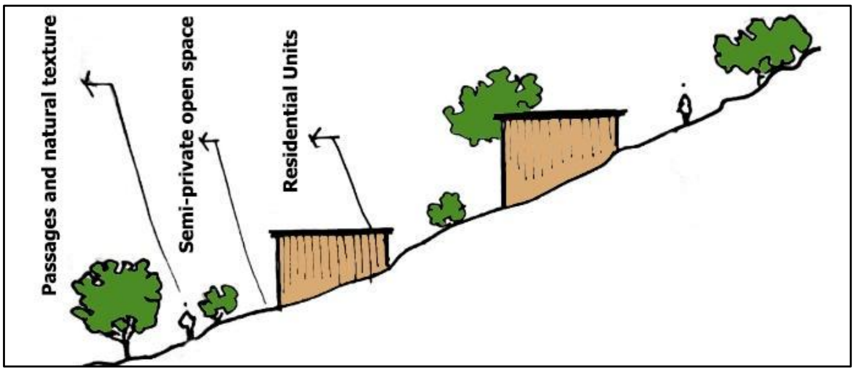


Picture 2. 89: Left: Spatial Structure in houses, Right: Rural Fabric of Shalagi Village, Western Valley



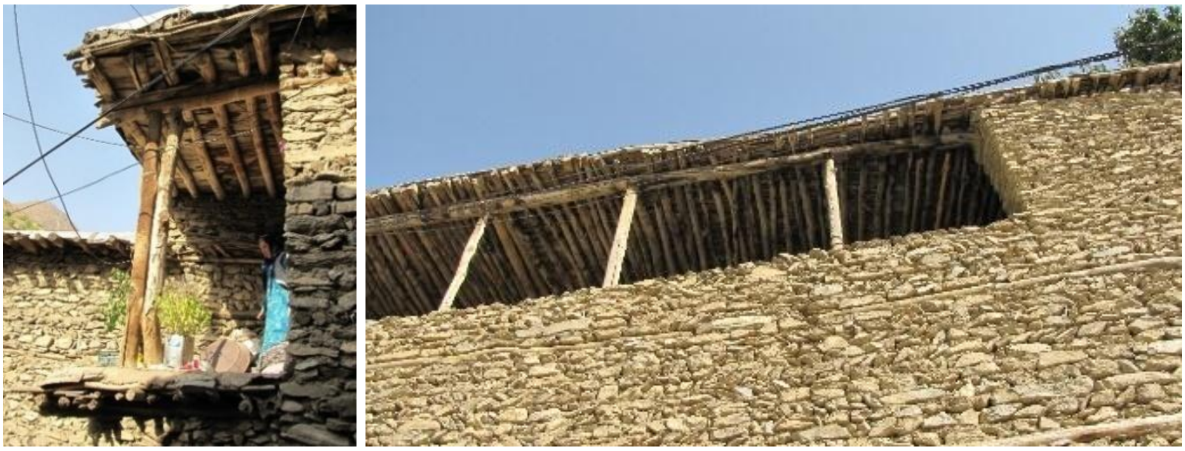
Picture 2. 90: Morphology of Shalagi Village, Western Valley

The fabric of the villages has a high degree of harmony. There is a high degree of occupied spaces to vacant ones. The high concentration is such that roofs of the buildings are used as access and movement paths of the village. This fabric characterizes the high degree of interaction between public and private spaces.



Picture 2. 91: Density rate and open space

Balconies are architectural features in some of these villages. The buildings are designed in such a way to cope with the climate of the region. The presence of balconies and dripstones and the building' orientation towards south and southwest are indicative of this adaptation. Some of the balconies have pillars around them that are usually small in width and are formed along the longitudinal side with a view of the valley.



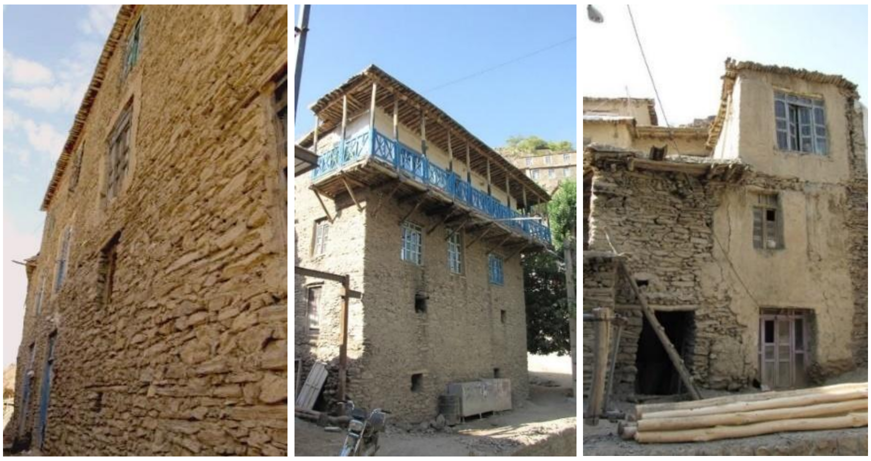
Picture 2. 92: Balconies in the Houses of Shian village, Central-Eastern Valley

Picture 2. 93: Single-Columned Porch in the Village, Western Valley

Balconies on the upper floors can be regarded as another important feature. These balconies often stretch along the entire façade and have at least 1.5m wide columnar space. These balconies were created due to the high height of the buildings, a feature which has been taken to villages of Hawraman/Uramanat. These balconies not only create a special architectural space in the buildings, but also give the villagers a natural perspective of the village.

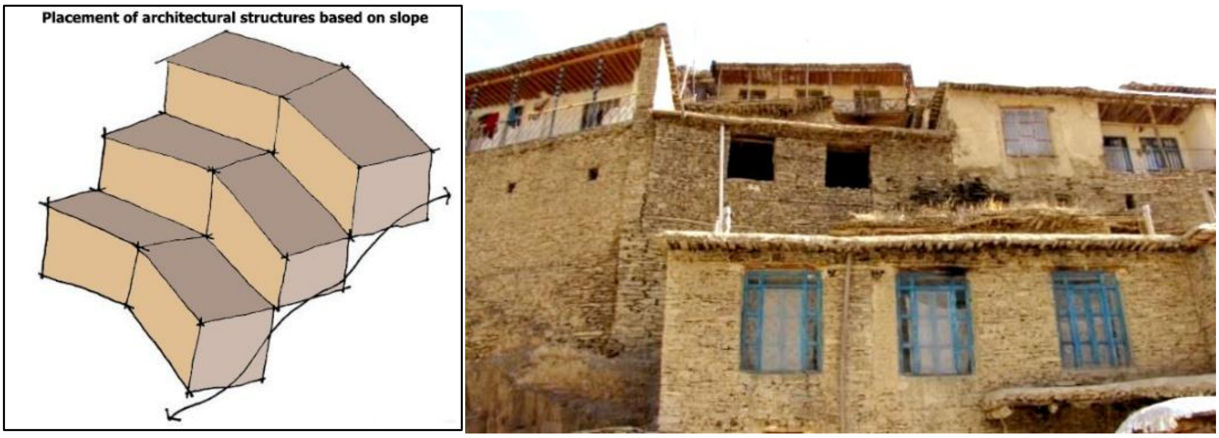
Picture 2. 94: Multi-Storey Houses with a Balcony in Zhan Village, Central-Eastern Valley

The unique and exceptional form of houses in number of floors and the height of buildings in these villages is exceptional. Since new construction technologies are not used in some of these villages and the people still use indigenous materials and traditional methods, using stone, wood and mud in riprap manner (placing stones on each other with or without clay mortar), therefore, the construction of tall buildings -3 to 5 storey- can be regarded as a unique feature of this villages, giving it a different perspective. The construction of tall buildings has been done by means of using various techniques of craftsmanship, such as wide buttresses and the use of mud mortar.



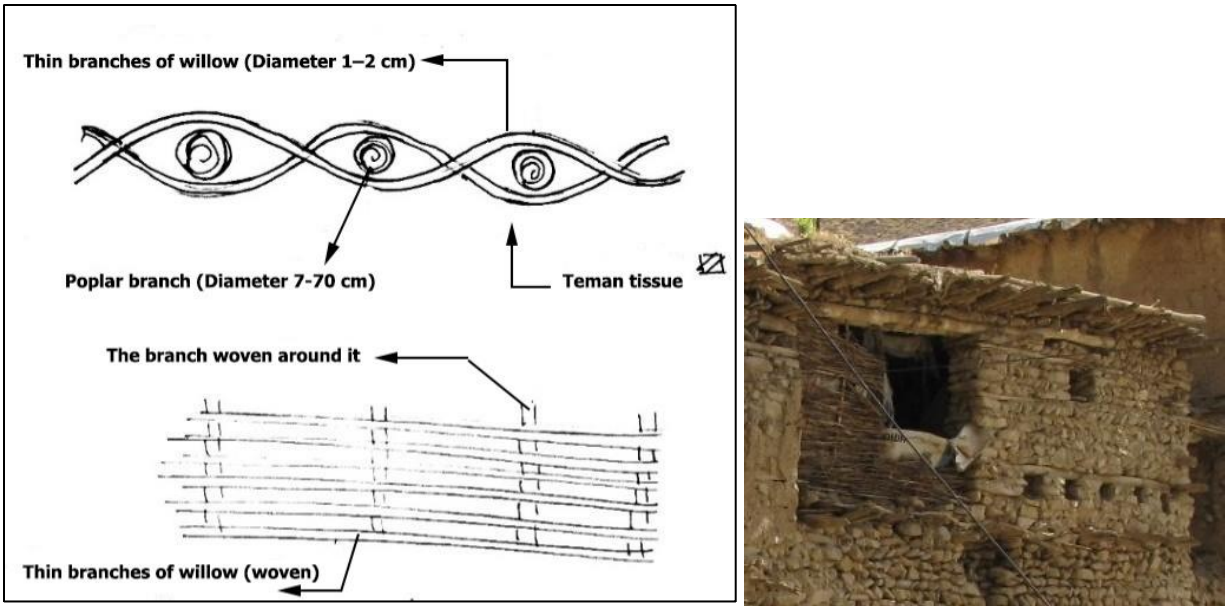
Picture 2. 95: Two, Three and Four Storey Houses, Zhan, Central-Eastern Valley

The use of elongated rectangular plans (long length and small width) is another distinctive architectural feature of these villages, which makes the construction of buildings have the least interference with nature but generate the most living spaces.



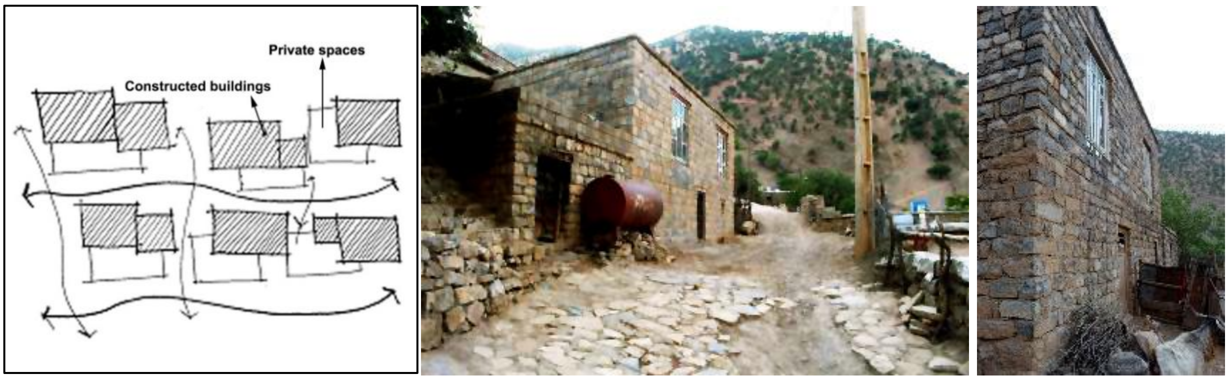
Picture 2. 96: Houses Morphology

"***Timan***" is another outstanding architectural feature of these villages which is commonly found in most houses. It functions more like an air conditioner and is mostly used in barns and granaries.


Thin branches of willow (Diameter 1–2 cm)
Poplar branch (Diameter 7-70 cm)
Teman tissue
The branch woven around it
Thin branches of willow (woven)

Picture 2. 97: Timan Specifications

One of the important features in the texture of the villages which are based on the livestock-centered economy, is that each residential building is defined as separate core in the village context. The reason for this is the livestock-centered economy of the village, a business which uses the open spaces and enclosures to keep cattle. One-story buildings are built for cattle. The ground floor of the 2 storey buildings is also dedicated to cattle storage. Private and semi-private open spaces have also been created around the buildings as a summer livestock shelter. In these villages the way the buildings are developed on the ground close to the nearby open spaces provides them different ways to the passageways and private open spaces. Most of the village houses are two-story buildings with a terrace on the first floor and a private outdoor area adjacent to the building there are also one or two one-story buildings having a service function near main houses.

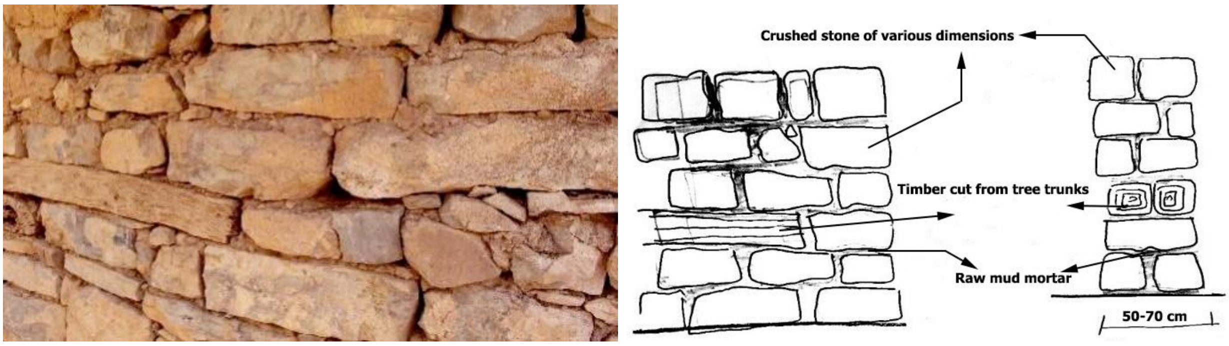


Picture 2. 98: Prevailing Architectural Design in the Village of Kelash Lolem, western valley

Picture 2. 99: Village Morphology, Galeji, Western Valley

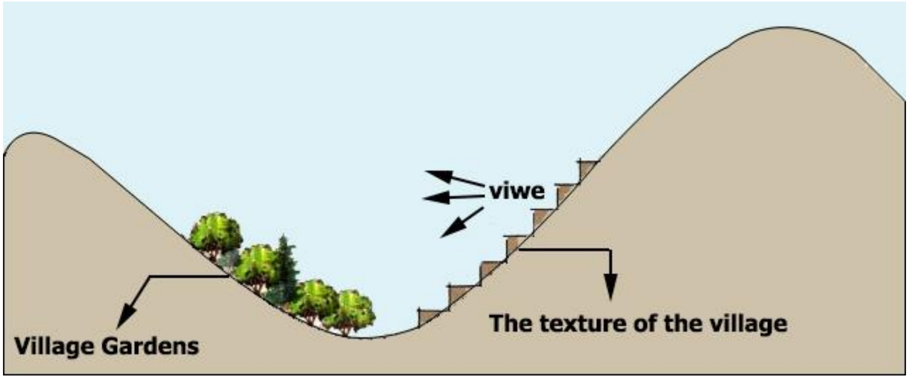
The texture of the village is such that each residential building comprises a set of private and semi-private open spaces created in the area of each building. One of the most prominent features of the village concerns the presence of single-storey buildings with service functions such as cattle stables. These private open spaces are also used for keeping cattle in different seasons. Covered enclosures are built for the cold seasons, and open top enclosures for the warm seasons. Residential areas have either been built on the ground floor (2-storey buildings) or have been constructed as single-storey buildings on ground levels. Unlike non-residential areas which enjoy a wide variety of space, the residential areas are limited to a set of minimal spaces. A set of minimal spaces are arranged in two or more living rooms. Most houses have medium width and breadth and low height determined by the way the buildings are positioned on a slope. In this village, stone and wood are used as the main construction materials. The stone of different sizes and shapes are used in the walls. Squared timbers are used in the buildings' walls as an element for tensile and leveling forces on openings. Mud is also used as fillers in the gap between stones.

Picture 2. 100: Single-Storey Building for Keeping Cattle


Crushed stone of various dimensions
Timber cut from tree trunks
Raw mud mortar
50-70 cm

Picture 2. 101: Wall Structure Details

The constant connection between the gardens and the villages can be considered as one of the important features of the Villages. Most of the villages enjoy a garden-oriented economy, as a result of which, much of the villagers' life is spent in the gardens. These gardens lie on the way to the valleys leading to the village and are the lifelines of the village. All these gardens lie in close proximity to the villages and often have a permanent water spring that makes the villagers stay in the gardens during the summer.

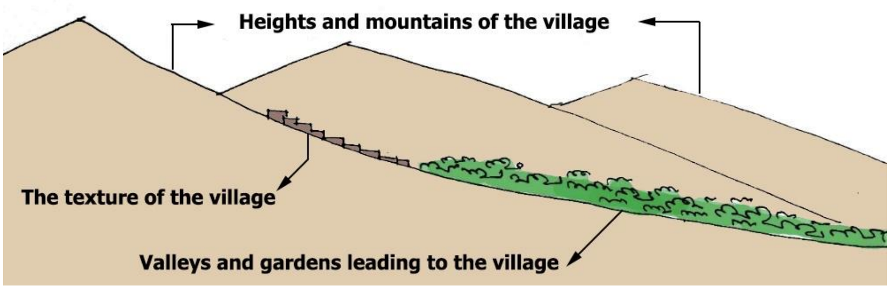


Picture 2. 102: The location of the village and valley 30% slope, Doulab, Ea Central-Eastern Valley

Picture 2. 103: Orchards in the Vicinity of the Village (Shian Village).

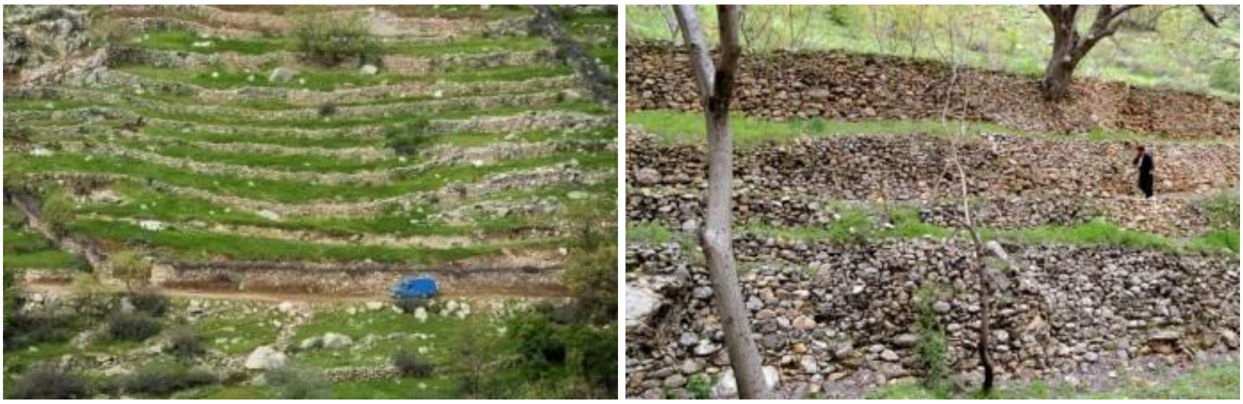
Picture 2. 104: Vegetation Cover and Permanent Springs, Nav

But there are some exceptions. Halvan village is one of the few villages in the CLH/U which is located on one side of the valley, at the junction point of two valleys. The village's Gardens have been formed along the valley, which signifies the presence of abundant water in the area and the garden-based economy of the village.


Heights and mountains of the village
The texture of the village
Valleys and gardens leading to the village

Picture 2. 105: Location of the Village and its Orchards on the Footmounds

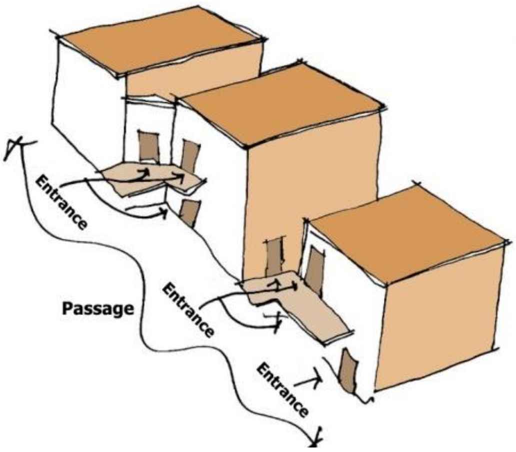
Picture 2. 106: Orchards around the Village, Halvan, Central-Eastern Valley



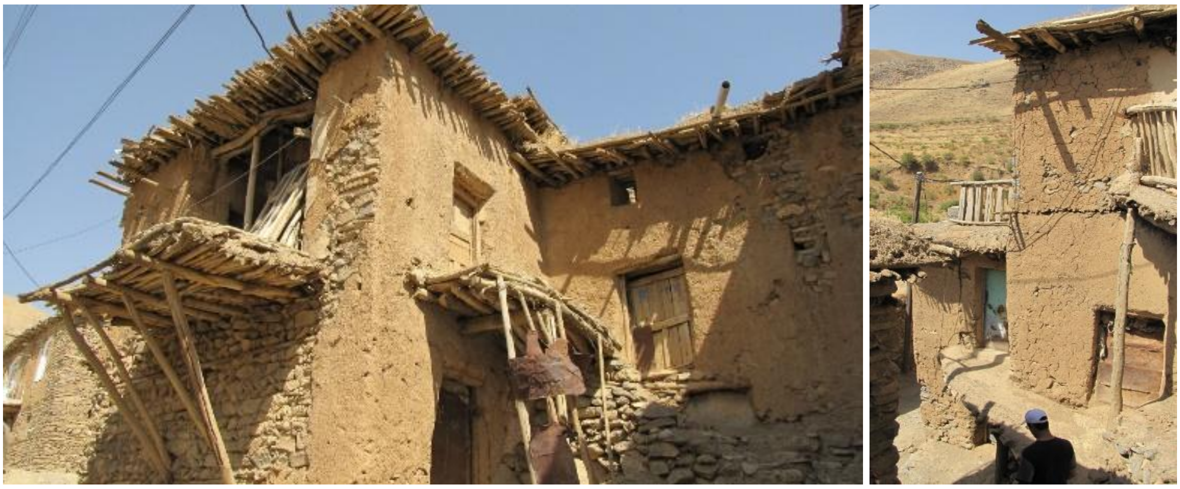
Picture 2. 107: Stepped Orchards in the Vicinity of Najar Village, Western valley

Passageways

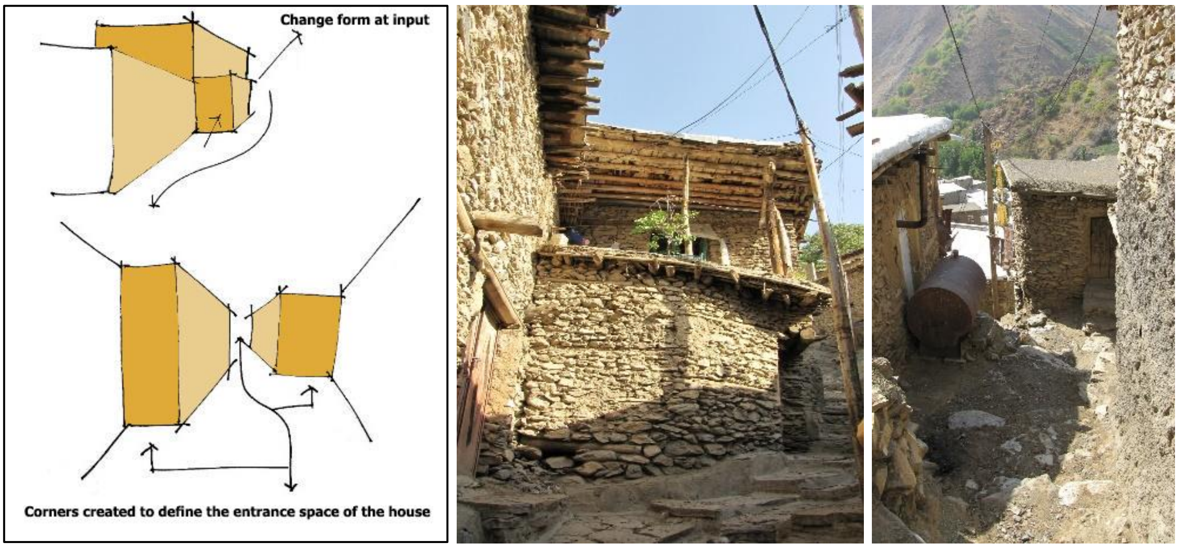
One of the most important features of the Villages is the unique design of their passageways. The passageways are integrated into the entrance of the buildings. In most passages, the buildings are constructed in such a way that they have created corners to be used as entrance. The distinct entrance and passageway are a characteristic feature of the village. In some cases, the elevation distance between the entrances of the buildings from the passageways has made the special feature and distinctive appearance. the difference of the elevation between the entrance doors and the passageways is resolved by stairs or footing.



Picture 2. 108: Connection Structure of Different Floors with the Passageways, Halvan, East-Central Valley



Picture 2. 109: Connection Structure of Different Floors with the Passageways, Halvan, Central-Eastern Valley

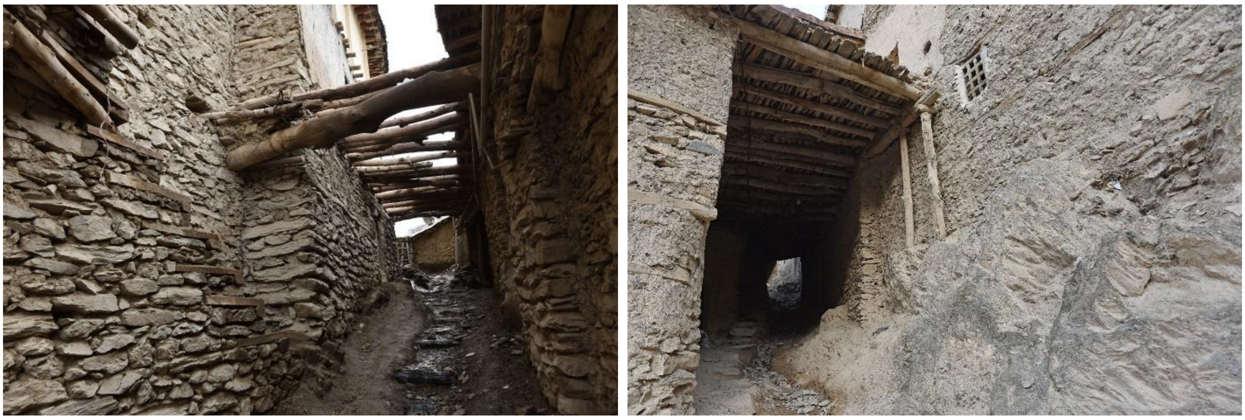


Picture 2. 110: Entrance Structure in some Passageways of the Village, Western Valley

There are two types of passageways and public corridors in the villages, the first type which is the main passageway runs parallel to the steep slope of the village's topographic lines. These passageways traverse the entire village along its relatively smooth slope. The second type of passageways are secondary passageways which run along the valley slope, perpendicular to the main passageway and they have a steep slope leading down to the valley. These passageways are less in used but in some villages the passageways have a single structure, so they cannot be divided into the main and secondary passages.

In some villages, few paths extend along the topographic lines and mild slope passageways along curved lines are rare. However, subsidiary access to the entrance areas of the buildings is often compatible with topographic lines or access to the houses is made through the roofs as it can be seen in Palangan village.

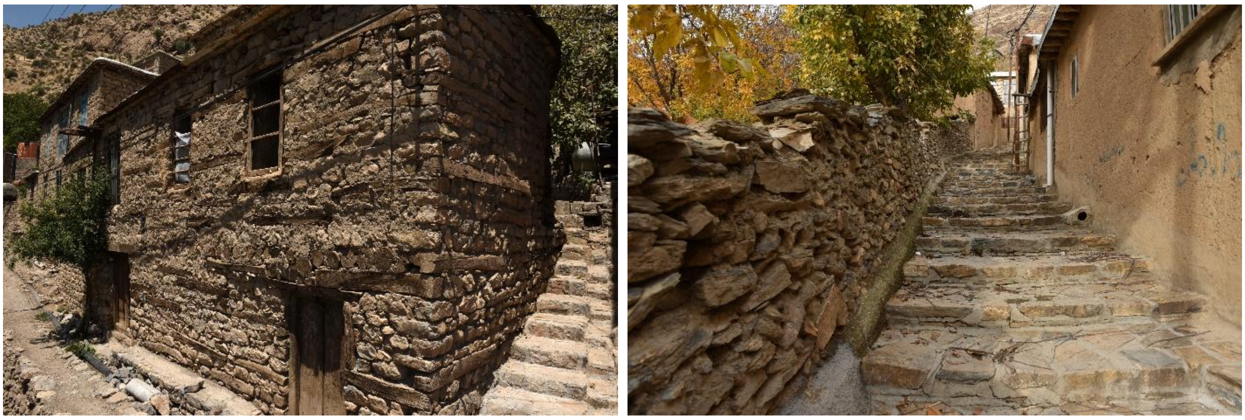
An important issue about the passageways concerns the existence of "Kolans or covered corridors", which are often the main passageways of the villages that are mostly covered. The Kolans run through the entire village and form its skeleton. These passageways are low and narrow, somewhere with a width of 1.8 to 2.2 meters and a height of 1.7 to 2 meters from the floor to the ceiling as is seen in Doulab village in eastern-central valley. The Kolans have been designed in such a way that moving along them, gives the person a constant change of view, such as light and darkness. The different sources of light either from ceilings or walls in these corridors create an amazing variety of views.



Picture 2. 111: Interior space of Kolans. Central-Eastern Valley

As a person moves along the Kolans, one can see spectacular views of the opposite side of the village, views than can be seen through the frames created by the openings in the walls of the corridor. Moving along the path, some openings reveal textures and monuments of the village, a change of view along the passageway which removes monotony and gives it variety.

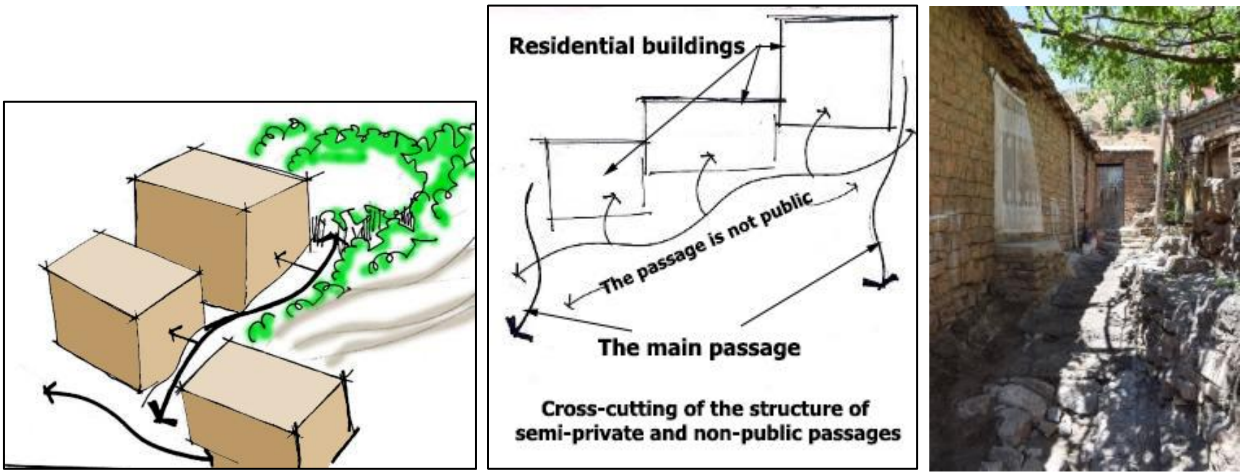
Another noteworthy feature about the passageways in these villages concerns the diagonal or perpendicular paths to the Kolans, which run along the valley slope where the village is built. Most of these paths are not covered and, in some points, they act as road prentice. These prentices in most cases have steep slopes, narrow widths and no flooring suitable for walking, perhaps they have been built to direct village surface waters or wastewaters towards the valley. In specific cases, these perpendicular paths to Kolans may have been used by the people to access some houses, a change of function which can be inferred both in terms of their flooring and the presence of elements such as doors along the way.



Picture 2. 112: left: Houses and Passageways (Sharakan Village), right: Stepped Narrow Passageways (Doulab Village)

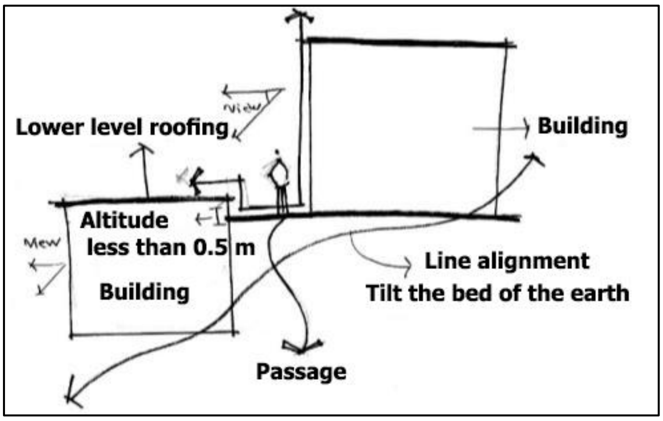
The village passages have special characteristics in some villages which include:

1. Semi-private-semi-public passages: These passageways are secondary passages of the village which are used for access to several houses or even a single residential unit in the village. These passages are either in the direction of the topographic line or in the direction of the valley slope and most of them have good pavement. Most of these passages have a narrow width and are among the grade 2 and 3 narrow passageways.


Residential buildings
The passage is not public
The main passage
Cross-cutting of the structure of semi-private and non-public passages

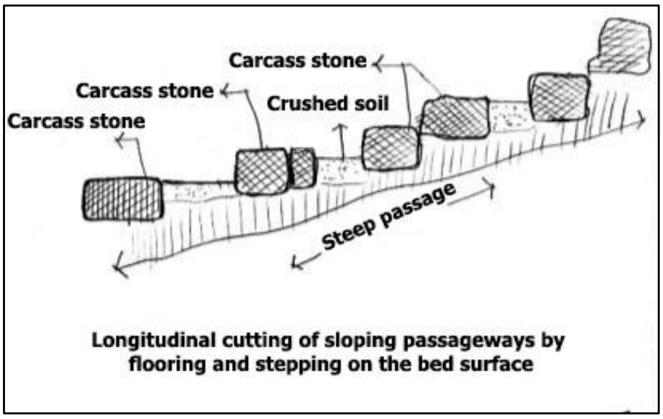
Picture 2. 113: Semi-Private Passageways Structure

2. Access to the roof from the passageway is another important feature of this village. The reason for this easy access can be attributed to the relatively high slope of the footmound where the houses have been built. Facilitating access to the roofs of the houses increases the functionality of this space and can be said to be a factor leading to active roofs.



Picture 2. 114: Left: Connection of the Roofs and Passageways

3. Flagstone pavement (traditional flooring) is another feature of this village, the traces of its past can still be seen. This type of pavement is often created on steep passages, perpendicular to the valley slope. The passageway is made by turning the route into steps using rubble stones for the edges and creating stairs with a wide width of 40 to 70 cm and a medium height of 20 to 25 cm. This kind of staircase construction in which surface and slope are integrated uses clay and rock as its main materials. In this technique, soil surfaces are used as passages and rocky edges are used to prevent soil load.


Carcass stone
Carcass stone
Crushed soil
Carcass stone
Steep passage
Longitudinal cutting of sloping passageways by flooring and stepping on the bed surface

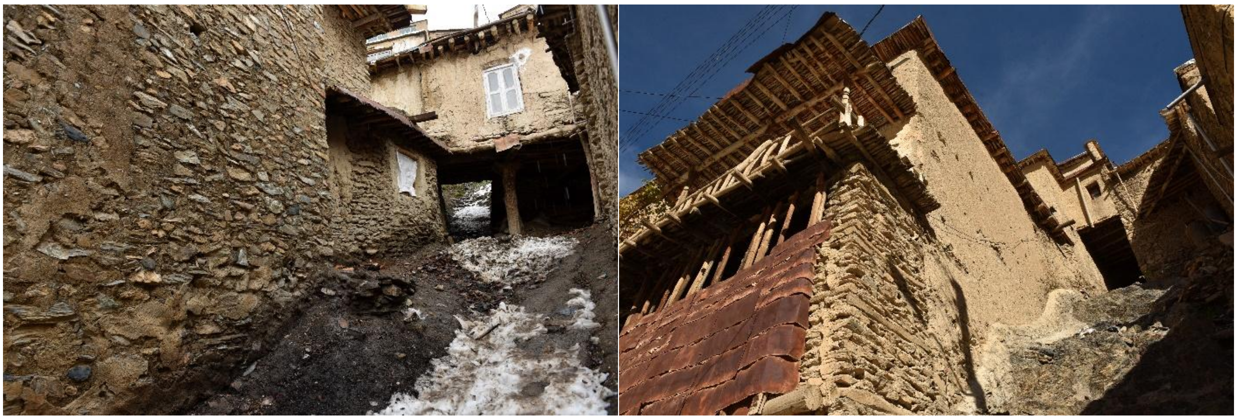
Picture 2. 115: Traditional Stepped Passageways

Picture 2. 116: Traditional Flagstone Pavement and Pavement of Steep Passageways

4. Bevel plans at the edges and corners of the passages. At some points in the passages of the village, where the angle of the passages arises, a bevel is made at the edges for the easy movement of cattle. This type of bevel plan, which is 1.5 to 2 meters' high is a technique to remove sharp corners and prevent damage to the cattle.

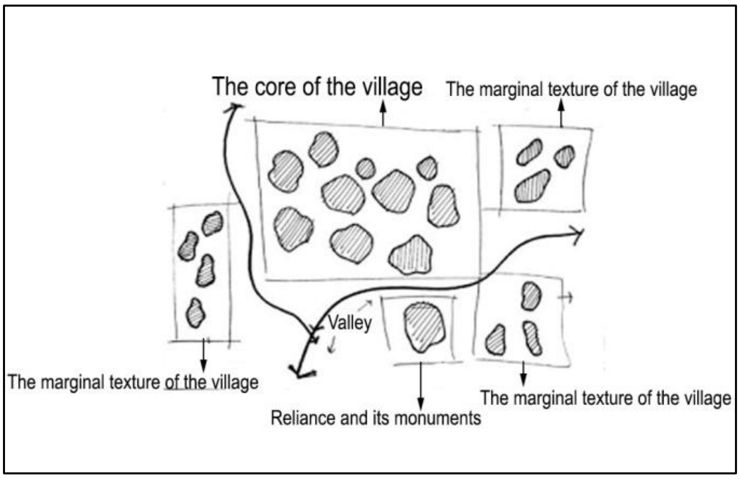
Picture 2. 117: Beveling of the passageways

5. There are bowers and covered corridors in some parts of this village. These short passageways, (5 to 7 meters long) run along the topographic lines.



Picture 2. 118: Short and Narrow Prentices and Covered Corridors

6. One of the important features of Najar village is the sparse fabric of the residential units. Here the houses are far from each other and the houses have the least shared spaces. The communication between several neighbors is realized through spaces which can be called semi-public passageways.


The core of the village
The marginal texture of the village
The marginal texture of the village
Valley
Reliance and its monuments
The marginal texture of the village

Picture 2. 119: Blocking and Occupied and Vacant Spaces in the Village

7. Most of the village houses have the same form and geometric size. Thus, the texture of the village has a particular harmony in terms of size and form. Another part of this texture harmony goes back to the type of materials used in buildings. Stone and clay mortar are the main materials used in the old buildings of the historical zone. Most buildings in this village are two or three storey with simple plan, three storey with staircase plan and two storey houses with terrace.

The squares in the villages are also particular importance. Squares are mostly located on the entrance routes. One of the access roads to the village lead to the squares. There are some places in these squares such as a mosque, several shops and stores and a passageway branching off to the school and some houses. Squares also serve as a service space and some ceremonies such as Nowruz celebration or dance festivals are held in it.

2.a.4 Central- Eastern Valley

The Central-Eastern Valley extends along the mountain ridge that has been created by the Zhaverud River and its tributaries parallel to the mountainous elevations in a west to the east direction. The traces of early settlements of the CLH/U can be observed on two sides of Zhaverud River tracks. Along the ancient roads of this valley (Ancient Caravan Road), there are many traces of old bridges, castles, villages and old cemeteries. Many ancient bridges have been built over the rivers of the valley that run steeply into the mountains, including the Baji Bag Bridge.

Gardening is the common life earning means in these villages. This livelihood method can be found in the area of the Sarriz and Goaz villages, both of which are enclosed and adjacent valleys of the Zhaverud River. There are several interconnected and almost enclosed gorges in the north part of the Zhaverud Valley. These gorges, which eventually form a single valley by joining together, ultimately join the Zhaverud River at Kule Valley region. Due to environmental and climatic differences and close proximity of these valleys to the Zhaverud Valley, uniform living conditions prevail in this area.

Picture 2. 120: Agriculture and Horticulture in CLH/U

The earliest archaeological findings show than man settlements in these area date back to the late Bronze and Iron Ages. The evidence and findings obtained from the caves, cemeteries and several ancient mounds show that settlements have been of temporary or seasonal type in this area. The creatrion of castles dating back to the ancient times signifies the fact that this region has gained importance during some periods in the past, at a time when there was not many permanent settlements in the region. But by the middle of the Islamic era, the population of the region witnesses a dramatic growth, as a result of .which valuable rural buildings, mosques and bridges were developed in the region

Picture 2. 121: The Extreme end of Kor Abad Valley in the Rudbar Area

The Central-Eastern deep valley lies in a south to north direction, adjacent to the Tang Ab River. The historical inscriptions and motifs dating back to the first millennium BC lie in this valley, historical monuments which are part of Hawraman/Uramanat historical chronology. Along this route there is the ever-active Havars (summer resorts) of the historic village of Palangan, signaling the continuation of nomadic and semi-nomadic life in the region. According to the written sources of the Palangan Castle with its one thousand years history adjacent to the historic village of Palangan has been the center of local rulers’ administration of CLH/U. The Gaveh River flows westward in the center of the valley and merges with the other rivers along the mountain walls of Shahsalan and Shahu and forms the Sirvan River.

The geological diversity and the ups and downs of the mountain highlands of the region where the fast flowing rivers have created enormous gorges, the distribution of historical monuments and the density of existing historical sites all are indicative of the fact that the area has been a flourishing place of life for thousands of years. Moving westward the geography of the area changes and with the decline of favorable lands for agriculture and gardening, the inhabitants of this part of the Hawraman/Uramanat in addition to practicing limited gardening are also engaged in animal husbandry.

The presence of numerous caves, castles, landscapes, cemeteries and ancient moundsdating back to the Paleolithic to the later centuries of the Islamic period on both sides of the valley shows its historical significance. The ancient inscriptions and petroglyphs of the second Sargon (King of Assyria) are located at the entrance of this valley.

Picture 2. 122: Korabad River along the mountain walls of Kouhsalan and Shahu

The inhabitants of the villages of these valleys are the survivors of older settlements in the area, early settlers who based on archaeological evidence such as caves, castles, ancient sites, cemeteries, whether permanent or temporary, have been in this area since Paleolithic times. Rock hand-made shelters such as Shemiran Cave which are very similar to Mehri temples (Worshippers of Sun) are located in this valley. The protected areas of Shahu and Kohsalan which are of great importance in terms of natural and biological status are located in this area too. The following tables display the works and elements of this valley.

Archaeological Heritage of the Central-Eastern Valley in Hawraman/Uramanat							
Cultural Historic Sites	**Caves and Rock Shelters**	**Villages**	**Cemeteries**	**Castle**	**Historical ways Name**	**Motifs**	**Mounds**
Brd Sachma Cultural Historic Site	Tawrivar1 Shelter	Qla Je	Hashamez Cemetery	Qla Dezli1 Castle	Nezar to Doolab Historical way	Bard Mir Shelter and Rock Motifs	Baw Mound
Dola Naw Cultural Historic Site	Tawrivar2 Shelter	Doolab	Pir Usef e Halvan Cemetery	Qla Dezli 2 Castle	Karvans Historical way	Ben Qla Rock Motifs	Qella Endar Mound
Dezli Cultural Historic Site	Tawrivar3 Shelter	Naw	Pir Usef e Shian Cemetery	Qla Je Castle	Zainana Historical way	Nakhsh Bendol(Mar Nakhsh) Rock Motifs	
Hani Saaba Cultural Historic Site	Takya Caves and Shelters	Palangan	Bakhcha Cemetery	Shekh Osman Castle	Darband e Tangivar Historical way	Hawraman/Uramanat Takht Rock Motifs	
Darband Dezli Cultural Historic Site	Zainana Shelter	Abbas Abad	Mola Khazaee Cemetery	Qla Maziben Castle	Palangan Historical way	Jivar Rock Motifs	
Qlooja Cultural Historic Site	Mer Kawtaran Cave	Halvan	Van Cemetery	Qlagah Genen Castle	Palangan to Tangivar Historical way	Sargon 2 Relief and Inscription	
Bandul Cultural Historic Site	Mahala Moosaee Cave	Jan	Lay shakhsi Cemetery	Qlabaizid(Qla Bazed) Castle	Goaz Historical way		

Qla Se Kaloone Cultural Historic Site	Mahala Moosaee Shelter	Shian	Sarkanan Cemetery	Qla Farokh Castle	Hezarani to Hawraman/Uramanat Historical way		
Balkhe Cultural Historic Site	Banesar 1 Cave	Bezlaneh	Seyed Baba Zohreddin Cemetery	Qla Varavar Castle	Dool Historical way		
Darband Kolem Cultural Historic Site	Banesar 2 Cave	Sharakan	Bezlaneh Cemetery	Ql Gah Castle	Sheykh Historical way		
Bansar Cultural Historic Site	Banesar 3 Cave	Najar	Pir Usef De Jan Cemetery	Ql Gah Hosein Bak Castle			
Baw Cultural Historic Site	Maro Jola Shelter	Shalagi	Pir Mohamad De Jen Cemetery	Qla Hazarane Castle			
Delto Cultural Historic Site	Eshkaft and Historical fabrics of Roudbar Complex	Kelash Lolem	Talana Koon Cemetery	Qla Ahmad Khan Castle			
Emam Haq Cultural Historic Site	Shemiran Cave		Palangan Cemetery	Defensive Fortifications Hezarani			
ladga Cultural Historic Site	Eshkaft and Caves of Asl Gah Complex		Bavla Cemetery	Qla Vra Castle			
Qla Parsian Cultural Historic Site	Dewaznaw Cave		Naw Tailkan Cemetery	Pir Rostam Castle			
Qla Tapa Koolaka Saava Cultural Historic Site	Koora Semoran Shelter		Dra Goir Cemetery	Qla Mamo Castle			
De Kon Arian Cultural Historic Site	Nan Shelter		Smoidar Cemetery	Hawraman/Uramanat Takht Castle			
Misr Cultural Historic Site	Jivar Shelter		Shaibar Cemetery	Selen Castle			
Qlabaizid(Qla Bazed) Cultural Historic Site	Maro Dara Tarik Cave		Scar Cemetery	Hora Qla Castle			
De Kon Saromal Cultural Historic Site	Maro Bena Vezna Shelter		Shekh Ali Cemetery	Qla Goran Castle			
Kan Dara Qool Cultural Historic Site	Asa o Moosa Shelter		Pir Mohamad Tfen's Tomb	Malka Qlachan Castle			
Qla Geh Cultural Historic Site	Maro Qasimi Shelter		Pir Hamza Cemetery	Qlamara Harasoong Castle			
Shekh Jenera Cultural Historic Site	Maro Gercha Cave		Zom Cemetery	Halokhan(Halaakoo Khan) Castle			
Vaisian Cultural Historic Site	Maro Tolla Cave		Dalamarz Cemetery	Qla Dev Castle			

Hawraman/Uraman at Takht Cultural Historic Site	Naw Cave		Del Cemetery				
Khoargah Cultural Historic Site			Pir Gharib Del’s Tomb				
Baba Hiran Cultural Historic Site			Qoota Bara Rooar Cemetery				
Qla Horini Cultural Historic Site			Khezr Cemetery				
De Kon Havas Ava Cultural Historic Site			Asparez Cemetery				
Qla Gah Novin Cultural Historic Site							
Qla Soarian Cultural Historic Site							
Kane Zard Cultural Historic Site							
Ban Mai Mola Cultural Historic Site							
Moosaee Cultural Historic Site							
Eastern Sheikh Omar Garden Cultural Historic Site							
Western Sheikh Omar Garden Cultural Historic Site							

Caves and Rock Shelters

Name	Code	Chronology Sequence	Geographical Coordinates		Approximate Dimensions (m)			
					length	Width	Height	Area
Tawrivar1 Shelter	K.S.S - 2018 - 3036	Boronze age, Iron age, Parthian period	663813 E	3894690 N	12	5	12	50 m^2
Tawrivar2 Shelter	K.S.S - 2018 - 3037	Boronze age, Parthian period	663764 E	3894709 N	10	6	18	50 m^2
Tawrivar3 Shelter	K.S.S - 2018 - 3038	Boronze age, Parthian period	663705 E	3894717 N	11	4	10	70 m^2
Takya Caves and Shelters	K.K.S - 2018 - 4022	Parthian and Islamic periods	648241 E	3874621 N	37	15	5	400 m^2
Zainana Shelter	K.K.S - 2018 - 4028	The new stone-copper period, Iron age, Islamic period	648241 E	3874621 N	74	12	4	400 m^2
Mer Kawtaran Cave	K.K.S - 2018 - 4053	Islamic period	646089 E	3881459 N	14	12	8	70 m^2
Mahala Moosaee Cave	K.S.S - 2018 - 3058	Parthian and Sassanid periods	645730 E	3880963 N	10.5	5.7	5	40 m^2
Mahala Moosaee Shelter	K.K.S - 2018 - 4055	Parthian and Islamic periods	645711 E	3881024 N	3	15	3	40 m^2
Banesar 1 Cave	K.S.S - 2018 - 2035	Boronze age, Islamic period	616080 E	3912047 N	2705	3.8	11	40 m^2
Banesar 2 Cave	K.S.S - 2018 - 2036	Boronze age	615818 E	3912097 N	16	2	3.2	30 m^2
Banesar 3 Cave	K.S.S - 2018 - 2037	The stone-copper period, Boronze age, Islamic period	615950 E	3912160 N	19	9.3	6	80 m^2
Maro Jola Shelter	K.S.S - 2018 - 2103	The new stone-copper period	633384 E	3889891 N	5	20	15	60 m^2
Eshkaft and Historical fabrics of Roudbar Complex	K.S.S - 2018 - 2109	Paleolithic period, Late centuries of the Islamic period	630759 E	3891632 N	300	80	8	2.5 ha
Shemiran Cave	K.S.S - 2018 - 2116	Parthian period	635635 E	3884993 N	6.30	3.20	8.70	38 m^2
Eshkaft and Caves of Asl Gah Complex	K.S.S - 2018 - 2115	Islamic period	634663 E	3886458 N	100	45	15	4500 m^2
Dewaznaw Cave	K.S.S - 2018 - 2121	Islamic period	638778 E	3883563 N	10	6	6	50 m^2
Koora Semoran Shelter	K.S.S - 2018 - 2128	Islamic period	638099 E	3887357 N	37	7.5	7	220 m^2
Nan Shelter	K.S.S - 2018 - 2146	Middle Paleolithic period	610841 E	3904734 N	9	2.8	2.6	11 m^2
Jivar Shelter	K.S.S - 2018 - 2168	Paleolithic period	620235 E	3900884 N	6	5	8	20 m^2
Maro Dara Tarik Cave	K.S.S - 2018 - 2179	Islamic period	622670 E	3896308 N	8.5	6	3	40 m^2
Maro Bena Vezna Shelter	K.S.S - 2018 - 2181	Paleolithic period	626099 E	3895926 N	16.5	8	15	90 m^2
Asa o Moosa Shelter	K.S.S - 2018 - 2186	Parthian period	625484 E	3892127 N	7.5	8	3.8	40 m^2
Maro Qasimi Shelter	K.S.S - 2018 - 2187	Parthian period	625536 E	3892128 N	8	8	3.8	40 m^2
Maro Gercha Cave	K.S.S - 2018 - 2188	Paleolithic period	625548 E	3892165 N	3.5	2.5	3	60 m^2
Maro Tolla Cave	K.S.S - 2018 - 2189	Paleolithic period	622421 E	3893980 N	1.5	1.5	2.5	3 m^2
Naw Cave	K.S.S - 2018 - 2190	Paleolithic period, Paleolithic period	622572 E	3893566 N	5	4.5	2	20 m^2

Caves and Shelters

2018 - 2035

2018 - 2036

2018 - 2037

2018 - 2103

2018 - 2109

2018 - 2115

2018 - 2116

2018 - 2121

2018 - 2128

2018 - 2146

2018 - 2168

2018 - 2179

2018 - 2181

2018 - 2186

2018 - 2187

2018 - 2188

2018 - 2189

2018 - 2190

2018 - 3036

2018 - 3037

2018 - 3038

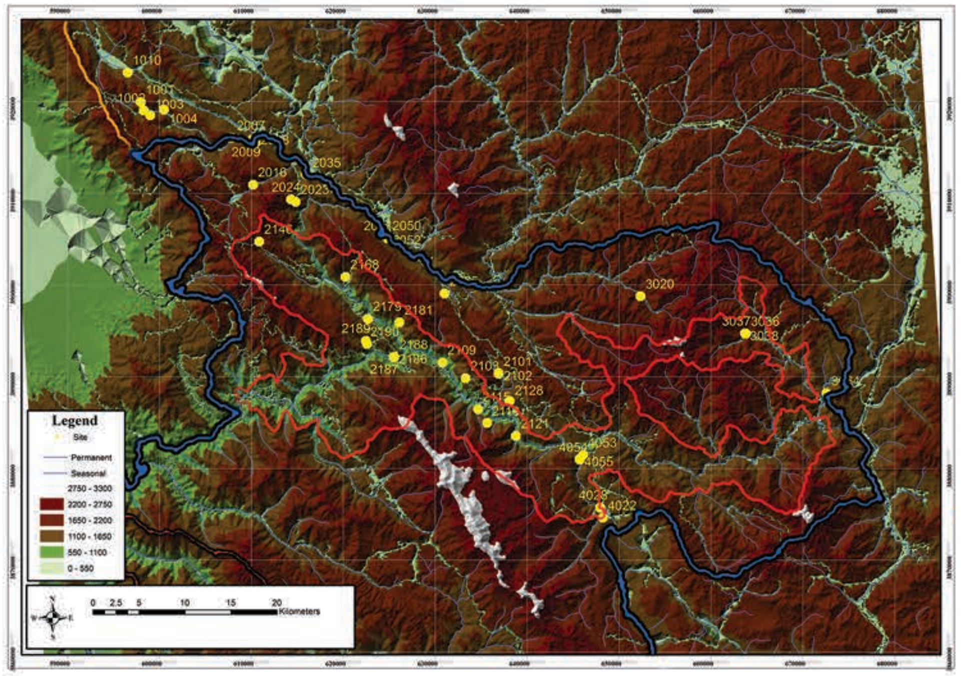
2018 - 4022

2018 - 4028

2018 - 4053

2018 - 4054

2018 - 4055



Cultural Historic Sites								
Name	**Code**	**Chronology Sequence**	**Geographical Coordinates**		**Approximate Dimensions (m)**			
					length	Width	Height	Area
Brd Sachma Cultural Historic Site	K.M.S - 2018 - 1008	Parthian period, Early and Middle Islamic period	596095 E	3925293 N	150	150	2	2 ha
Dola Naw Cultural Historic Site	K.S.S - 2018 - 3033	Old and Middle Paleolithic, Iron age	601634 E	3917328 N	700	500	4	300 ha
Dezli Cultural Historic Site	K.S.S - 2018 - 2002	Islamic period	603343 E	3914552 N	150	150	4	1 ha
Hani Saaba Cultural Historic Site	K.S.S - 2018 - 2006	Parthian period	604982 E	3912682 N	130	60	1	7800 m^2
Darband Dezli Cultural Historic Site	K.S.S - 2018 - 2010	Parthian period	610056 E	3915261 N	60	60	1	1200 ha
Qlooja Cultural Historic Site	K.S.S - 2018 - 2012	Parthian period	609346 E	3909012 N	160	100	5	1.6 ha
Bandul Cultural Historic Site	K.S.S - 2018 - 2022	Historical period	614658 E	3909171 N	40	30	1	1200 m^2
Qla Se Kaloone Cultural Historic Site	K.S.S - 2018 - 2019	Parthian and Sassanid periods, Islamic period	610695 E	3911220 N	200	150	5	3 ha
Balkhe Cultural Historic Site	K.S.S - 2028	Boronze age	618286 E	3914796 N	200	100	1	1.5 ha
Darband Kolem Cultural Historic Site	K.S.S - 2018 - 2025	Middle and Late centuries of the Islamic period	615187 E	3911588 N	220	150	1	4 ha
Bansar Cultural Historic Site	K.S.S - 2018 - 2034	Boronze age	615454 E	3912319 N	140	130	2	1.5 ha
Baw Cultural Historic Site	K.S.S - 2018 - 2033	Middle Paleolithic period, Iron age	615612 E	3912611 N	48	45	2	700 ha
Delto Cultural Historic Site	K.S.S - 2018 - 2042	Boronze age	621289 E	3912537 N	160	80	1	1 ha
Emam Haq Cultural Historic Site	K.S.S - 2018 - 2038	Boronze age, Iron age	622709 E	3915079 N	80	60	2	4800 m^2
ladga Cultural Historic Site	K.S.S - 2018 - 2067	Parthian period	640828 E	3891970 N	200	100	2	2 ha
Qla Parsian Cultural Historic Site	K.S.S - 2018 - 2068	Parthian period	640670 E	3891396 N	110	100	1	1 ha
Qla Tapa Koolaka Saava Cultural Historic Site	K.S.S - 2018 - 2069	Parthian period	641167 E	3891488 N	100	40	1	4000 m^2
De Kon Arian Cultural Historic Site	K.S.S - 2018 - 2072	Middle centuries of the Islamic period	643039 E	3890428 N	200	100	1	2 ha
Misr Cultural Historic Site	K.S.S - 2018 - 2080	Parthian period	646680 E	3889716 N	110	50	1	5000 m^2
Qlabaizid(Qla Bazed) Cultural Historic Site	K.S.S - 2018 - 2081	Sassanid period, Islamic period	646445 E	3889233 N	200	100	1	2 ha
De Kon Saromal Cultural Historic Site	K.S.S - 2097	Boronze age, Late centuries of the Islamic period	637237 E	3891787 N	150	150	2	3 ha
Kan Dara Qool Cultural Historic Site	K.S.S - 2018 - 2132	Boronze age, Iron age	641353 E	3885593 N	400	150	1	6 ha
Qla Geh Cultural Historic Site	K.S.S - 2018 - 2135	The stone-copper period, Boronze age	643670 E	3885063 N	50	75	5	3000 m^2
Shekh Jenera Cultural Historic Site	K.S.S - 2018 - 2147	Islamic period	611062 E	3904652 N	80	50	2	4000 m^2
Vaisian Cultural Historic Site	K.S.S - 2018 - 2153	Islamic period	612325 E	3902400 N	65	65	5	3500 m^2

Hawraman/Uramanat Takht Cultural Historic Site	K.S.S - 2018 - 2154	Historical period	614660 E	3901430 N	80	75	2	1 ha
Khoargah Cultural Historic Site	K.S.S - 2018 - 2160	Early and Middle Islamic period	614402 E	3899902 N	70	50	5	3500 m²
Baba Hiran Cultural Historic Site	K.S.S - 2018 - 2164	Late centuries of the Islamic period	616409 E	3898465 N	250	150	70	2.5 ha
Qla Horini Cultural Historic Site	K.S.S - 2018 - 2167	Iron age, Parthian period	619755 E	3900123 N	125	85	2	1 ha
De Kon Havas Ava Cultural Historic Site	K.S.S - 2018 - 2180	Middle and Late centuries of the Islamic period	625636 E	3895863 N	300	200	2	4 ha
Qla Gah Novin Cultural Historic Site	K.S.S - 2018 - 2185	The stone-copper period, Boronze age	624498 E	3894568 N	120	100	2	1 ha
Qla Soarian Cultural Historic Site	K.S.S - 2018 - 3065	Islamic period	672226 E	3889073 N	100	80	2	5800 m²
Kane Zard Cultural Historic Site	K.K.S - 2018 - 4017	Iron age	648796 E	3875020 N	250	230	2	4 ha
Ban Mai Mola Cultural Historic Site	K.K.S - 2018 - 4021	Parthian period	648199 E	3874650 N	20	10	1	200 m²
Moosaee Cultural Historic Site	K.K.S - 2018 - 4056	Parthian period, Sassanid period, Islamic period	645712 E	3881030 N	200	70	5	1.5 ha
Eastern Sheikh Omar Garden Cultural Historic Site	K.K.S - 2018 - 4060	Islamic period	645828 E	3880642 N	300	50	4	1.5 ha
Western Sheikh Omar Garden Cultural Historic Site	K.K.S - 2018 - 4061	Islamic period	645736 E	3880704 N	90	45	4	4000 m²

Site

2018 - 1008

2018 - 1012

2018 - 2001

2018 - 2002

2018 - 2006

2018 - 2010

2018 - 2012

2018 - 2019

2018 - 2022

2018 - 2025

2018 - 2028

2018 - 2033

2018 - 2034

2018 - 2038

2018 - 2042

2018 - 2067

2018 - 2068

2018 - 2069

2018 - 2072

2018 - 2080

2018 - 2081

2018 - 2092

2018 - 2097

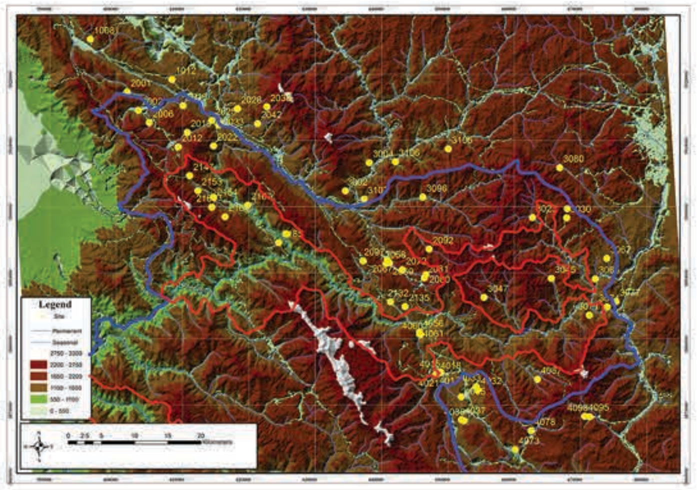
2018 - 2127

2018 - 2140

2018 - 2100

2018 - 2081

2018 - 2004



2018 - 2160

2018 - 2143

2018 - 2144

2018 - 2150

2018 - 2157

2018 - 2176

2018 - 3065

2018 - 3074

2018 - 4017

2018 - 4015

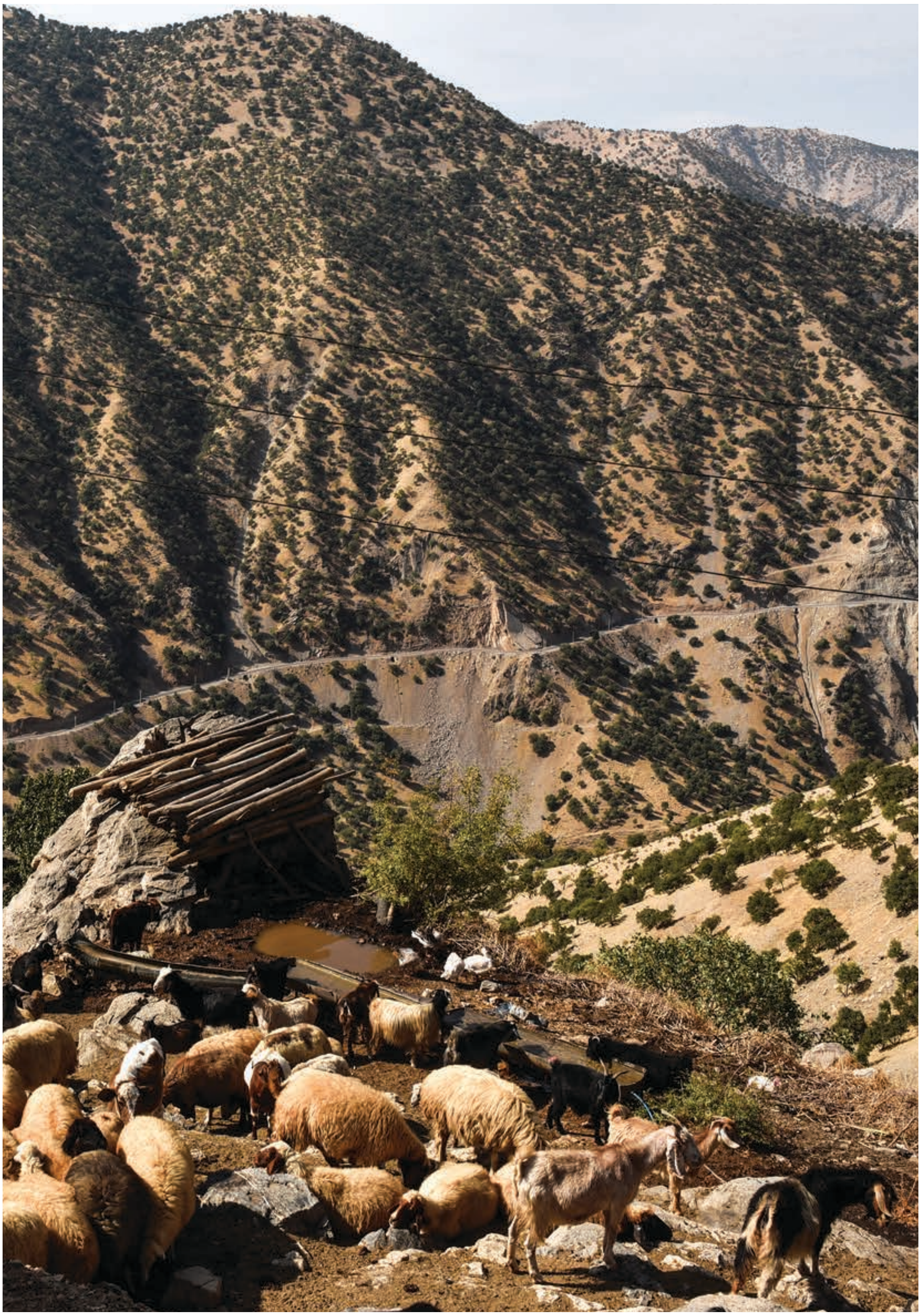
2018 - 4021

2018 - 4056

2018 - 4060

2018 - 4061

Cemeteries								
Name	**Code**	**Chronology Sequence**	**Geographical Coordinates**		**Approximate Dimensions (m)**			
					length	Width	Height	Area
Hashamez Cemetery	K.S.S - 2018 - 3021	Islamic period	663015 E	3898185 N	150	50	1.5	1 ha
Pir Usef e Halvan Cemetery	K.S.S - 2018 - 3024	Middle centuries of the Islamic period	665498 E	3899984 N	40	30	1	1000 m^2
Pir Usef e Shian Cemetery	K.S.S - 2018 - 3033	Late centuries of the Islamic period	660930 E	3893357 N	75	55	2	4000 m^2
Bakhcha Cemetery	K.S.S - 2018 - 3034	Middle centuries of the Islamic period	660325 E	3893507 N	90	40	1.5	3000 m^2
Mola Khazaee Cemetery	K.S.S - 2018 - 3039	Boronze age, Islamic period	664460 E	3894640 N	150	85	2	1.5 ha
Van Cemetery	K.S.S - 2018 - 3040	Early and Middle Islamic period	669544 E	3891354 N	70	50	1.5	3000 m^2
Lay shakhsi Cemetery	K.S.S - 2018 - 3058	Iron age	668634 E	3879313 N	250	200	2	4 ha
Sarkanan Cemetery	K.S.S - 2018 - 3059	Iron age, Islamic period	668165 E	3879699 N	350	220	1	6.5 ha
Seyed Baba Zohreddin Cemetery	K.S.S - 2018 - 3068	Middle centuries of the Islamic period	671244 E	3883448 N	180	110	1.5	1.20 ha
Bezlaneh Cemetery	K.S.S - 2018 - 3069	Boronze age, Islamic period	671486 E	3883858 N	80	60	1	3000 m^2
Pir Usef De Jan Cemetery	K.K.S - 2018 - 4001	Late centuries of the Islamic period	649283 E	3881365 N	84	50	1.5	4000 m^2
Pir Mohamad De Jen Cemetery	K.K.S - 2018 - 4002	Middle centuries of the Islamic period	650014 E	3881414 N	48	45	2	700 m^2
Talana Koon Cemetery	K.K.S - 2018 - 4011	Middle centuries of the Islamic period	648438 E	3876700 N	50	30	1	1000 m^2
Palangan Cemetery	K.K.S - 2018 - 4052	Islamic period	646362 E	3881850 N	180	160	1.5	1.7 ha
Bavla Cemetery	K.K.S - 2018 - 4067	Late centuries of the Islamic period	657168 E	3876977 N	70	50	1.5	250 m^2
Naw Tailkan Cemetery	K.K.S - 2018 - 4068	Middle centuries of the Islamic period	656997 E	3876932 N	60	50	1.5	250 m^2
Dra Goir Cemetery	K.K.S - 2018 - 4083	Late centuries of the Islamic period	655569 E	3880905 N	70	50	1.5	3000 m^2
Smoidar Cemetery	K.K.S - 2018 - 4084	Late centuries of the Islamic period	656590 E	3880412 N	50	25	1.5	250 m^2
Shaibar Cemetery	K.S.S - 2018 - 2087	Iron age	649872 E	3883917 N	100	100	1.5	1 ha
Scar Cemetery	K.S.S - 2018 - 2136	Boronze age, Iron age	646160 E	3884277 N	120	90	1.5	2 ha
Shekh Ali Cemetery	K.S.S - 2018 - 2137	Late centuries of the Islamic period	645947 E	3883715 N	130	90	1.5	2 ha
Pir Mohamad Tfen’s Tomb	K.S.S - 2018 - 2138	Late centuries of the Islamic period	645721 E	3883354 N	8	6	1.5	48 m^2
Pir Hamza Cemetery	K.S.S - 2018 - 2118	Late centuries of the Islamic period	638885 E	3885015 N	170	65	1.5	7000 m^2
Zom Cemetery	K.S.S - 2018 - 2110	Late centuries of the Islamic period	631916 E	3889705 N	120	80	1.5	1 ha
Dalamarz Cemetery	K.S.S - 2018 - 2111	Late centuries of the Islamic period	634832 E	3887157 N	250	80	1.5	2 ha
Del Cemetery	K.S.S - 2018 - 2104	Islamic period	638885 E	3885015 N	250	170	1.5	2 ha
Pir Gharib Del’s Tomb	K.S.S - 2018 - 2105	Late centuries of the Islamic period	634002 E	3889394 N	30	25	2	700 m^2
Qoota Bara Rooar Cemetery	K.S.S - 2018 - 2107	Paleolithic period, Iron age	630467 E	3892176 N	400	300	3	15 ha
Khezr Cemetery	K.S.S - 2018 - 2108	Late centuries of the Islamic period	630825 E	3891672 N	65	50	1.5	3000 m^2
Asparez Cemetery	K.S.S - 2018 - 2193	Islamic period	627854 E	3890638 N	80	70	1.5	4000 m^2



Cemetery

2018 - 2087

2018 - 2104

2018 - 2105

2018 - 2107

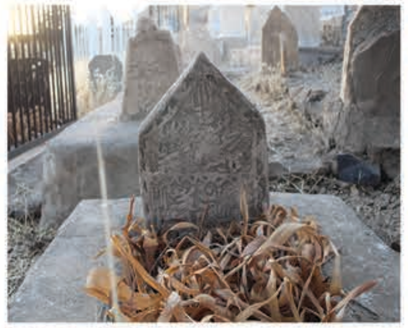
2018 - 2108

2018 - 2110

2018 - 2111

2018 - 2118

2018 - 2136


2018 - 2137

2018 - 2138

2018 - 2193

2018 - 3021

2018 - 3024

2018 - 3033

2018 - 3034

2018 - 3039

2018 - 3040

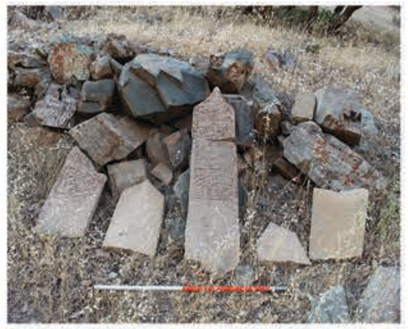
2018 - 3058

2018 - 3059

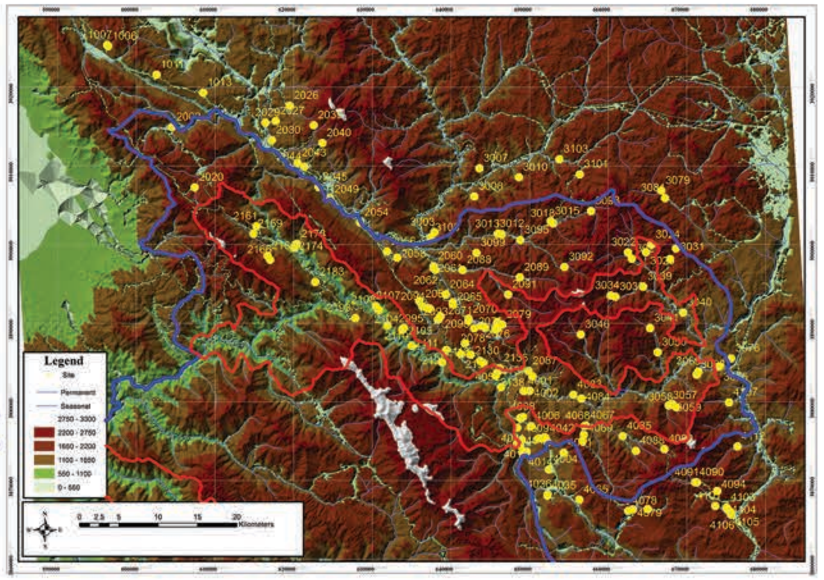
2018 - 3068

2018 - 3069

2018 - 4001


2018 - 4002

2018 - 4011



2018 - 4052

2018 - 4067

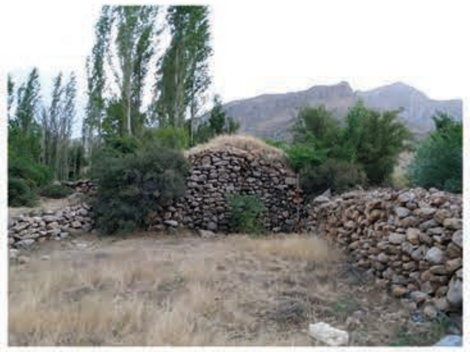
2018 - 4068

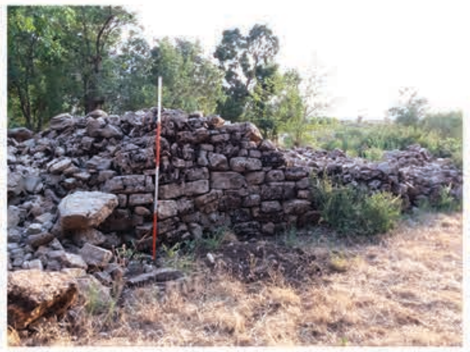
2018 - 4083

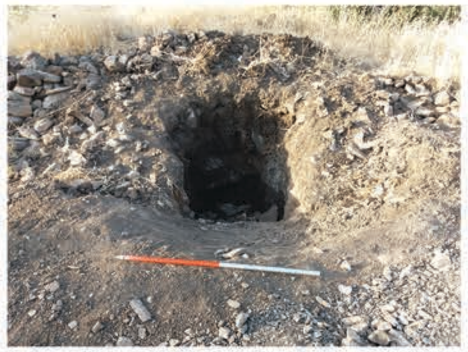
2018 - 4084

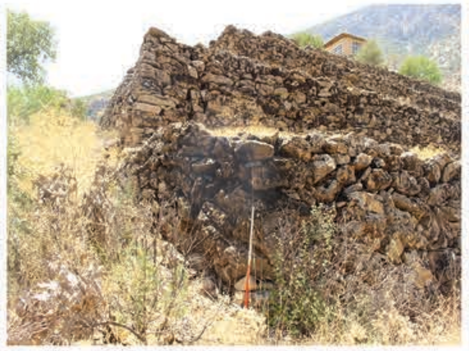
Castle								
Name	**Code**	**Chronology Sequence**	**Geographical Coordinates**		**Approximate Dimensions (m)**			
					length	Width	Height	Area
Qla Dezli1 Castle	K.S.S - 2018 - 2004	Parthian period	604329 E	3914774 N	100	70	5	7000 m^2
Qla Dezli 2 Castle	K.S.S - 2018 - 2005	Sassanid period	605449 E	3914426 N	100	70	2	7000 m^2
Qla Je Castle	K.S.S - 2018 - 2031	Sassanid period, Islamic period	617060 E	3914299 N	100	70	1.5	7000 m^2
Shekh Osman Castle	K.S.S - 2018 - 2053	Middle centuries of the Islamic period	624170 E	3905650 N	250	140	15	3.5 ha
Qla Maziben Castle	K.S.S - 2018 - 2057	Islamic period	634029 E	3898665 N	300	120	15	3 ha
Qlagah Genen Castle	K.S.S - 2018 - 2074	Parthian period	642658 E	3889341 N	70	60	1	4800 m^2
Qlabaizid(Qla Bazed) Castle	K.S.S - 2018 - 2081	Sassanid period, Islamic period	646445 E	3889233 N	200	10	1	2000 m^2
Qla Farokh Castle	K.S.S - 2018 - 2100	Historical period	637053 E	3890116 N	300	50	2	1500 m^2
Qla Varavar Castle	K.S.S - 2018 - 2119	Parthian period	639002 E	3883601 N	50	50	2	2500 m^2
Ql Gah Castle	K.S.S - 2018 - 2120	Parthian period	638435 E	3883315 N	50	50	2	2500 m^2
Ql Gah Hosein Bak Castle	K.S.S - 2018 - 2127	Parthian period	639125 E	3886505 N	100	80	2	8000 m^2
Qla Hazarane Castle	K.S.S - 2018 - 2140	Historical period	609446 E	3905199 N	120	100	3	1 ha
Qla Ahmad Khan Castle	K.S.S - 2018 - 2141	Historical period	609952 E	3905818 N	40	30	5	1000 m^2
Defensive Fortifications Hezarani	K.S.S - 2018 - 2143	Historical period	610452 E	3905982 N	800	1.8	1.5	-
Qla Vra Castle	K.S.S - 2018 - 2142	Historical period	609830 E	3906012 N	6	4	5	24 m^2
Pir Rostam Castle	K.S.S - 2018 - 2144	Historical period	610819 E	3905969 N	30	50	2	1000 m^2
Qla Mamo Castle	K.S.S - 2018 - 2150	Historical period	612030 E	3904439 N	170	100	3	1.5 ha
Hawraman/Uramanat Takht Castle	K.S.S - 2018 - 2157	Historical period	614893 E	3902082 N	2000	500	4	63 ha
Selen Castle	K.S.S - 2018 - 2176	Iron age, Parthian period, Islamic period	620653 E	3899407 N	150	100	200	1000 m^2
Hora Qla Castle	K.S.S - 2018 - 2178	Parthian period	621897 E	3897221 N	250	100	200	1 ha
Qla Goran Castle	K.S.S - 2018 - 2191	Parthian period	622446 E	3893330 N	200	110	2	2 ha
Malka Qlachan Castle	K.S.S - 2018 - 3052	Iron age	666358 E	3883718 N	35	25	300	600 m^2
Qlamara Harasoong Castle	K.S.S - 2018 - 3053	Parthian period	668726 E	3884280 N	210	110	300	2 ha
Halokhan(Halaakoo Khan) Castle	K.K.S - 2018 - 4059	Parthian period, Sassanid period, Islamic period	645689 E	3880779 N	80	40	50	2100 m^2
Qla Dev Castle	K.K.S - 2018 - 4082	Parthian period	651239 E	3882697 N	80	50	4	4000 m^2

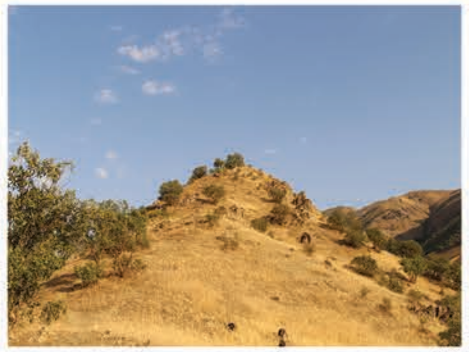
Castle

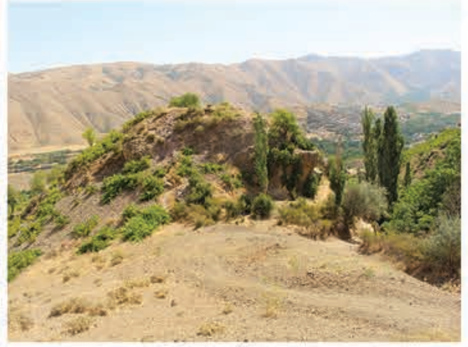

2018 - 2004

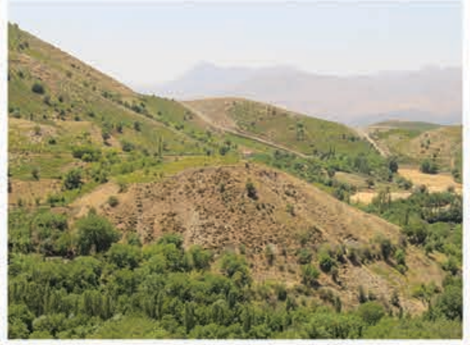

2018 - 2005

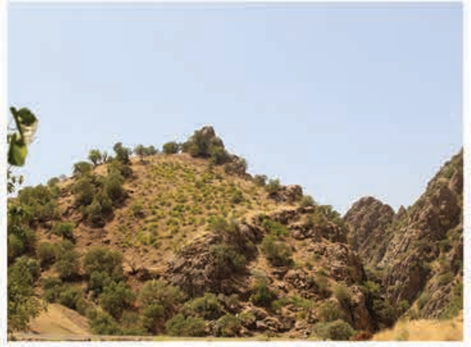

2018 - 2031

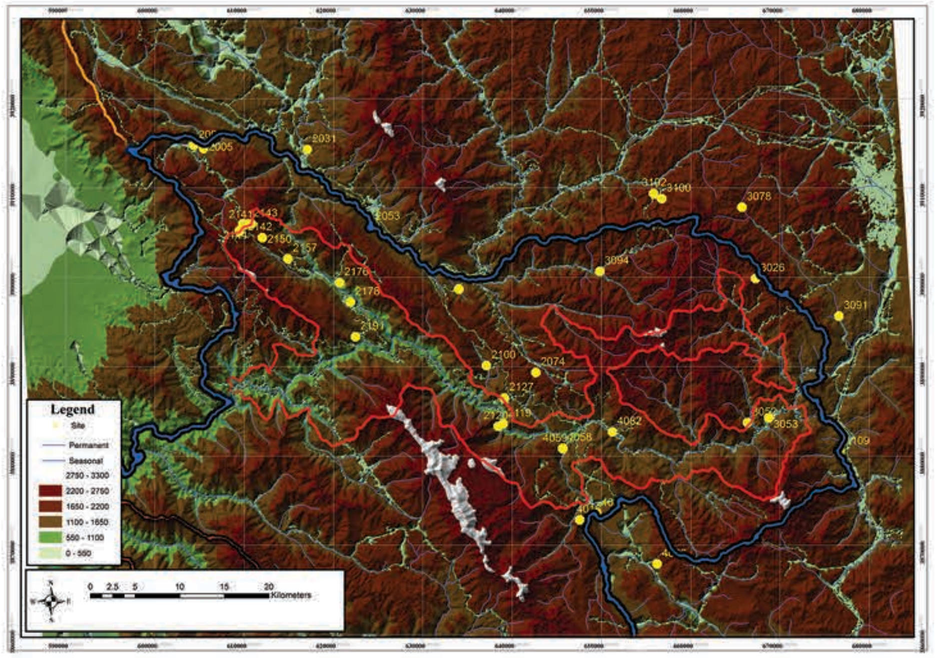

2018 - 2053

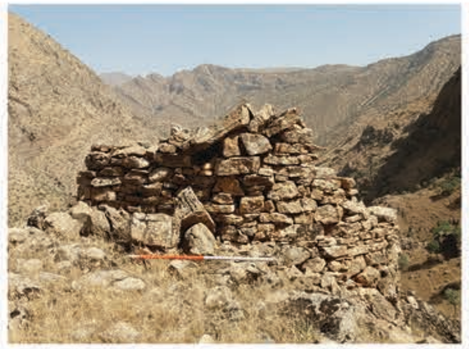

2018 - 2057

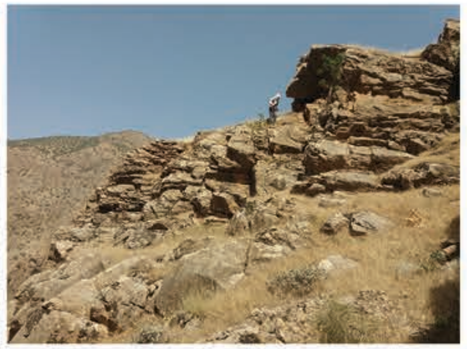

2018 - 2074


2018 - 2081


2018 - 2100




2018 - 2119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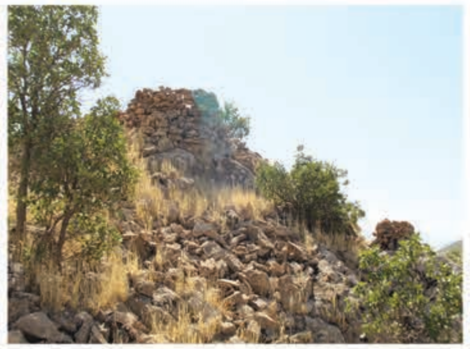
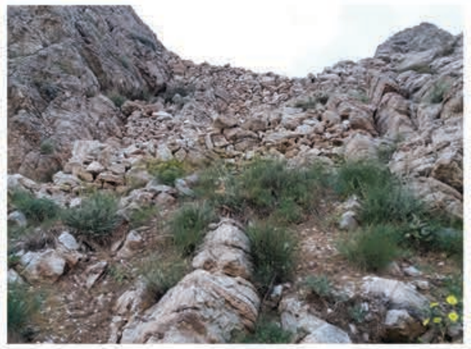
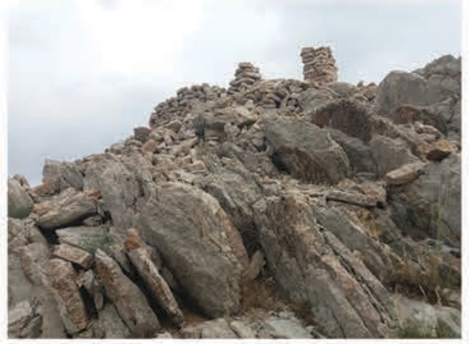
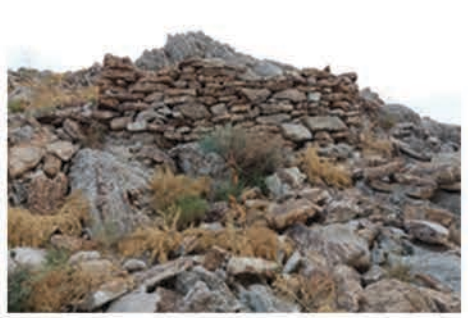
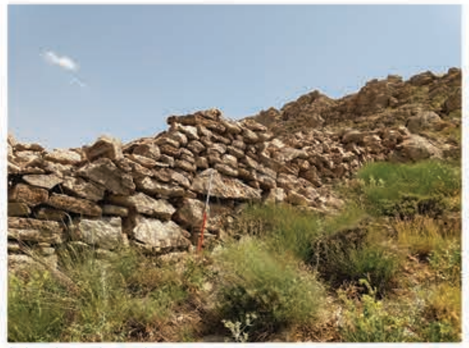
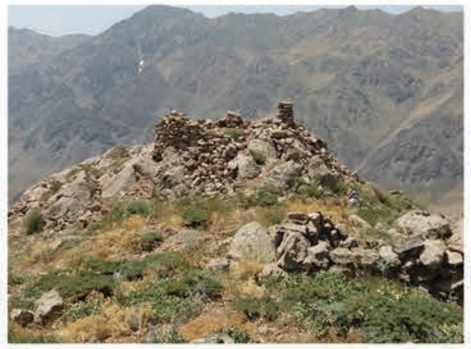

2018 - 2127

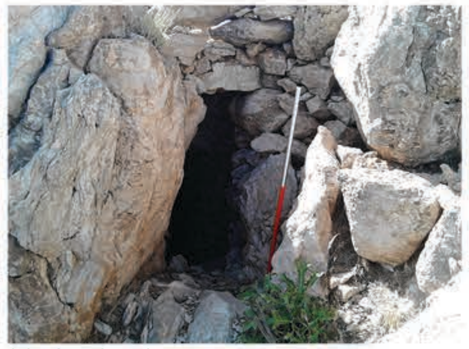

2018 - 2140


2018 - 2141


2018 - 2142


2018 - 2143


2018 - 2144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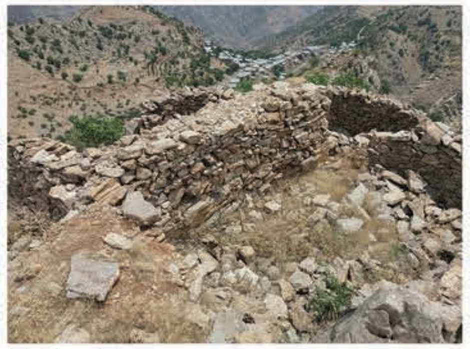
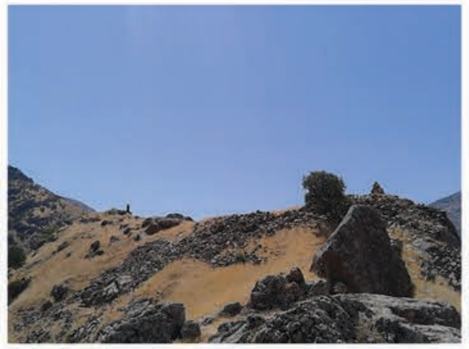
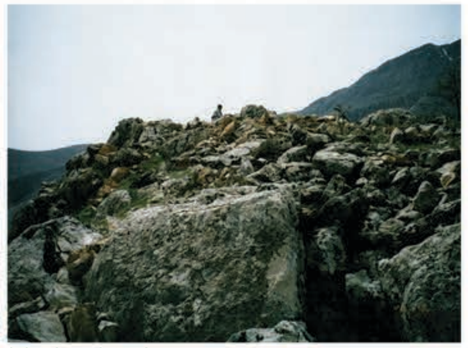
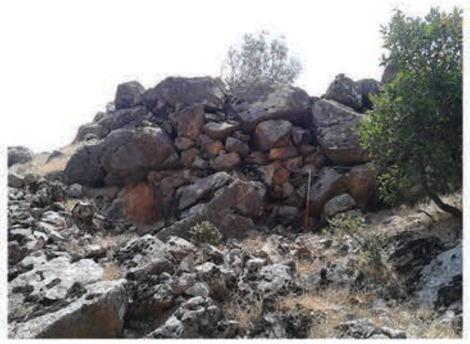
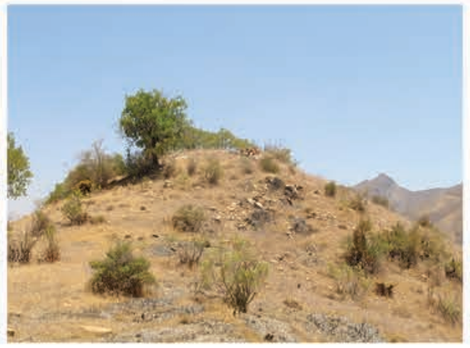
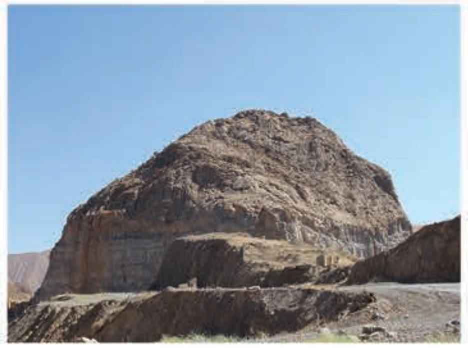

2018 - 2157

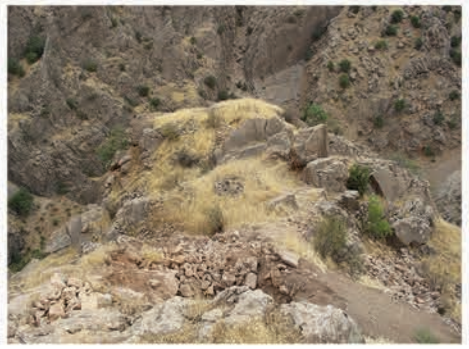

2018 - 2176


2018 - 2178


2018 - 2191


2018 - 3052


2018 - 3053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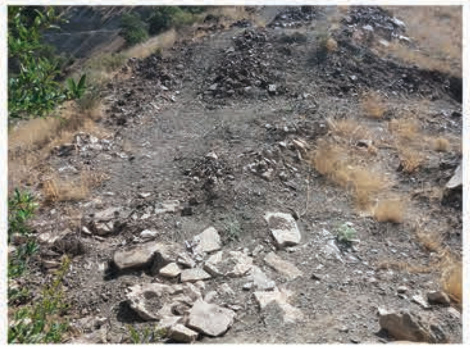
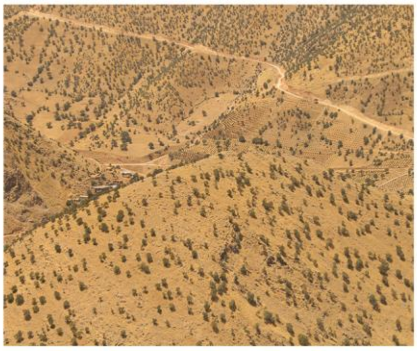

2018 - 4082

Historical ways Name								
Name	**Code**	**Chronology Sequence**	**Geographical Coordinates**		**Approximate Dimensions (m)**			
					length	Width	Height	Area
Nezar to Doolab Historical way	K.S.S - 2018 - 3062	Unknown	667511 E	3879933 N	850	2	1	-
Karvans Historical way	K.S.S - 2018 - 3072	Unknown	671784 E	3884087 N	1000	5	1	-
Zainana Historical way	K.K.S - 2018 - 4024	Befor the Historical period, Historical period	647860 E	3875720 N	9200	2	2	-
Darband e Tangivar Historical way	K.K.S - 2018 - 4025	Historical period, Islamic period	648104 E	3874474 N	15000	2	2	-
Palangan Historical way	K.K.S - 2018 - 4050	Historical period, Islamic period	646013 E	3881536 N	400	2	2	-
Palangan to Tangivar Historical way	K.K.S - 2018 - 4051	Befor the Historical period, Historical period	646362 E	3881850 N	9200	2	2	-
Goaz Historical way	K.S.S - 2018 - 2086	Late centuries of the Islamic period	650233 E	3886403 N	2500	2	0	-
Hezarani to Hawraman/Uramanat Historical way	K.S.S - 2018 - 2139	Historical period, Islamic period	609702 E	3905449 N	1000	2	1	-
Dool Historical way	K.S.S - 2018 - 2117	Historical period, Islamic period	637768 E	3885014 N	7000	2	1	-
Sheykh Historical way	K.S.S - 2018 - 2148	Historical period, Islamic period	611441 E	3903244 N	2000	2	2	-

Historical Ways

2018 - 2086



2018 - 2117

2018 - 2139

2018 - 2148

2018 - 3062

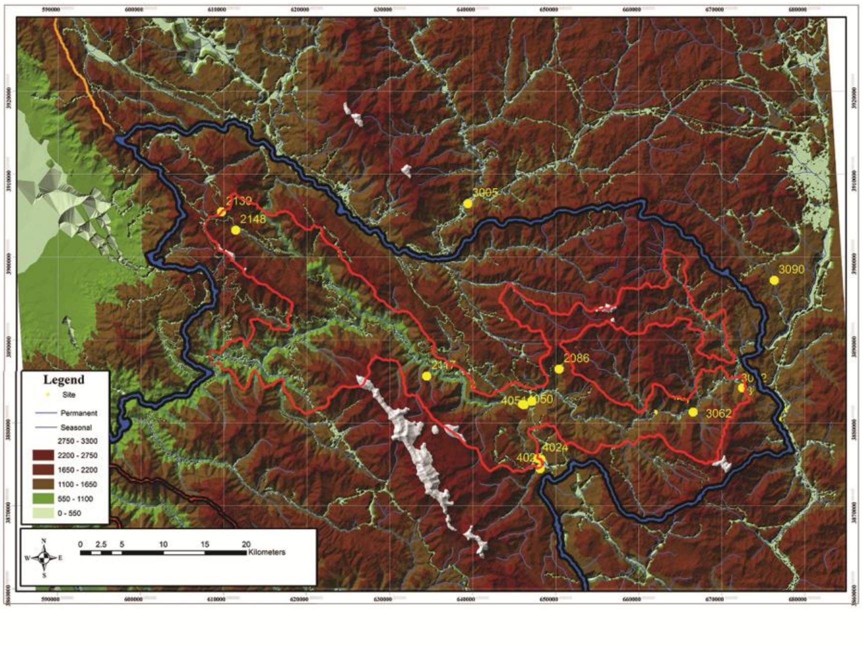
2018 - 3072

2018 - 4024

2018 - 4025

2018 - 4050

2018 - 4051



Villages

Name	**province**	**Chronology Sequence**	**Geographical Coordinates**		Area
Qla Je	Kermanshah	Neolithic period	46° 5.683'E	34° 58.062'N	31917,17
Doolab	Kurdistan	Date Ancient times	50°88846'E	2°70535'N	59599,40
Naw	Kurdistan	Parthian period	46° 20.670'E	35° 10.799'N	98723,05
Palangan	Kurdistan	Parthian period	46° 36.143'E	35° 4.065'N	153990
Abbas Abad	Kurdistan	Paleolithic period	59°10645'E	52°67935'N	5625,56
Halvan	Kurdistan	Islamic period	48°76546'E	13°35735'N	29343,98
Jan	Kurdistan	Parthian and Islamic period	36°95846'E	10°49035'N	20230,52
Shian	Kurdistan	Islamic period	45°94846'E	10°25635'N	53956
Bezlaneh	Kurdistan	Islamic period	52°75146'E	4°82835'N	28058,25
Sharakan	Kermanshah	150 Years Ago	15°78946'E	9°39435'N	12453,47
Najar	Kermanshah	Islamic period	19°52146'E	5°76635'N	43133,8
Shalagi	Kermanshah	Pre-Historic Times	60°4384.00'E	38°69815.00'N	3914,32
Kelash Lolem	Kermanshah	Islamic period	46° 12.229'E	34° 53.242'N	31429,2

Motifs

Name	**Code**	**Chronology Sequence**	**Geographical Coordinates**		**Approximate Dimensions (m)**			
					length	Width	Height	Area
Bard Mir Shelter and Rock Motifs	K.S.S - 2018 - 2016	Befor the Historical period	610191 E	3910936 N	5	4.8	1.2	25 m^2
Ben Qla Rock Motifs	K.S.S - 2018 - 2018	Befor the Historical period	610547 E	3911179 N	14	11	5	150 m^2
Nakhsh Bendol(Mar Nakhsh) Rock Motifs	K.S.S - 2018 - 2021	Iron age	614800 E	3909000 N	-	-	-	-
Hawraman/Uramanat Takht Rock Motifs	K.S.S - 2018 - 2158	Unknown	614992 E	3902008 N	40	30	40	-
Jivar Rock Motifs	K.S.S - 2018 - 2169	Befor the Historical period, Historical period, Islamic period	620447 E	3900765 N	10	10	10	100
Sargon 2 Relief and Inscription	K.K.S - 2018 - 4023	Iron age	648076 E	3875702 N	1.7	120	1.2	4

Mounds

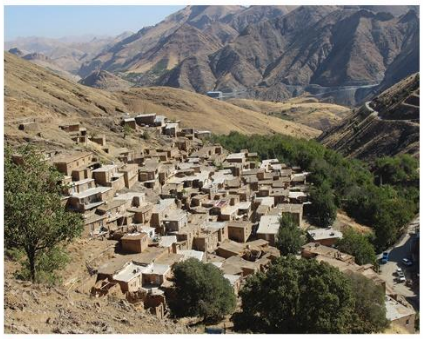
Name	**Code**	**Chronology Sequence**	**Geographical Coordinates**		**Approximate Dimensions (m)**			
					length	Width	Height	Area
Baw Mound	K.S.S - 2018 - 2032	Iron age, Parthian period	615683 E	3913230 N	220	103	6	3 ha
Qella Endar Mound	K.S.S - 2018 - 3032	Boronze age, Iron age, Late centuries of the Islamic period	668123 E	3896448 N	160	70	5	1 ha

Villages

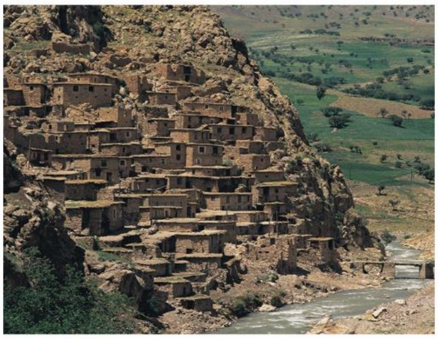
Doulab

Shian

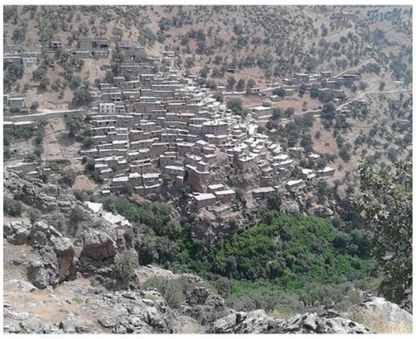
Halvan

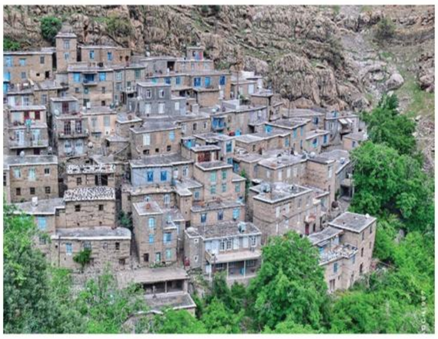

Bezlaneh

Zhan

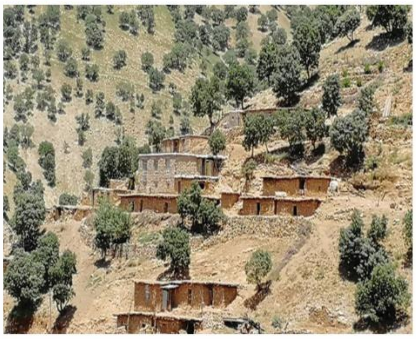

Palangan

Abbas Abad


Nav


Sharakan

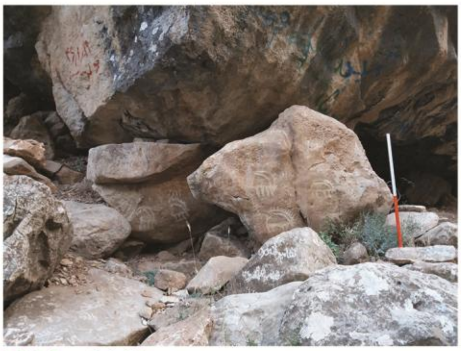
Najar


Shalagi

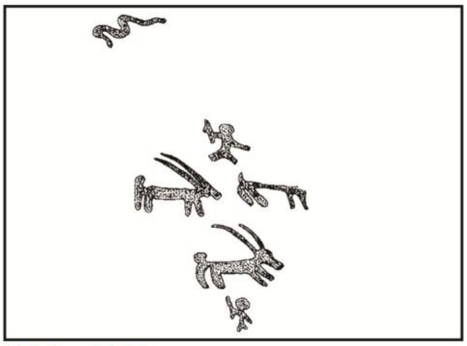
Kelash Lolem

Qalaji

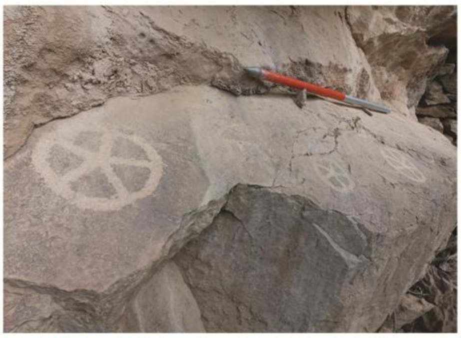
Motifs



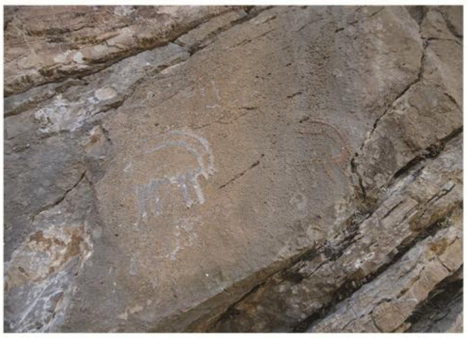
2018 - 2117



2018 - 2139



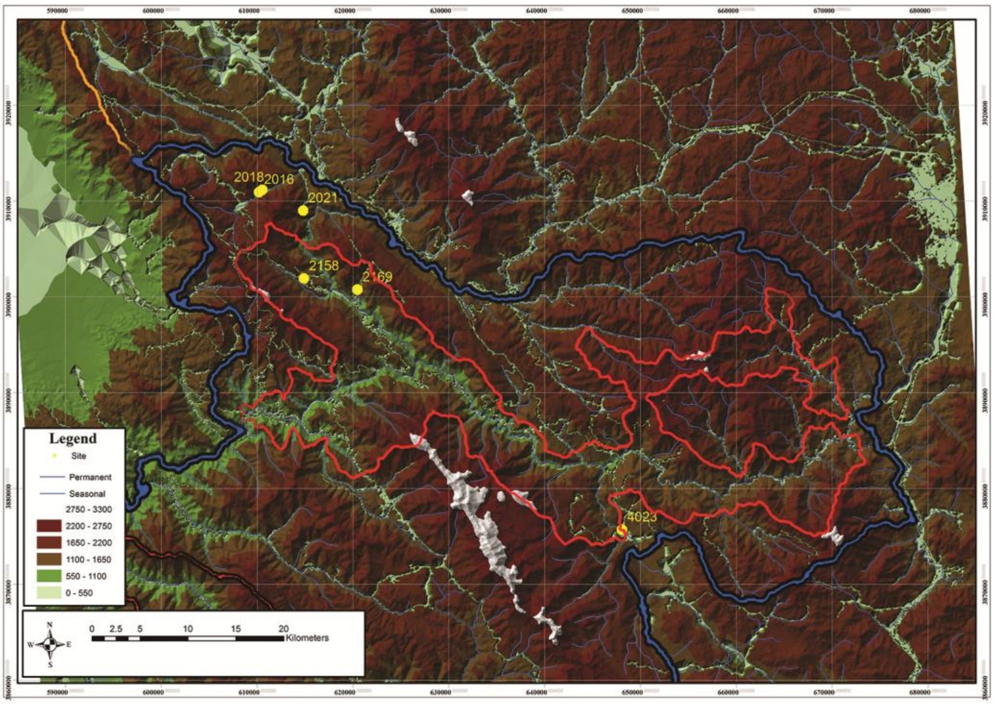
2018 - 3062



2018 - 3072

2018 - 4025

2018 - 4050



2.a.5 Western Valley

The western valley encompasses the Buzin and Mare Khil Protected Areas where Lilleh River with southwest-northwest direction flows therein. The river which originates in the Kermanshah province, at a place some 70 kilometers from the northern slopes of the Banigez mountain range and oak forests in the Nahrab Area, after crossing several villages, finally joins Sirvan River at a place called Khoran. Suitable vegetation and favorable environmental conditions have made its inhabitants to rely on animal husbandry as their primary means of livelihood for thousands of years. The existence of numerous ancient settlements on both sides of this valley as well as the presence of ancient passages along the river signify its value in different time periods.

Picture 2. 123: Western Valley

During the archeological excavations carried out within Lilleh River Basin, traces of ancient sites dating back to historical times, including items of temporary settlements, shelters, cemeteries and villages, were discovered. This valley's inhabitants earn their living by means of animal breeding and have a semi-migratory lifestyle. The existence of cave dwellings alongside contemporary rural settlements indicates the continued existence of this type of life in the area. Due to the existence of old caves and cemeteries such as Suleiman Mahmood's cave in Qalaji village, one can infer that the banks of the Lille River have always been home to human settlements, and now the people of the Lilleh River still continue the lifestyle and livelihood of their ancestors, including livestock and taking the juice of common ash tree.

The monuments and artifacts of this valley are listed below:

Caves and Rock Shelters								
Name	Code	Chronology Sequence	Geographical Coordinates		Approximate Dimensions (m)			
					length	Width	Height	Area
Qla ji Cave	K.J.S - 2019 - 7010	Late centuries of the Islamic period	600034	3869991	8	6	2.5	40 m²
Shaleh Gi Rock Shelter	K.J.S - 2019 - 7012	Parthian period	604284	3869686	7.5	3.5	2.5	22 m²

Picture 2. 124: Qla ji Cave

Picture 2. 125: Shaleh Gi Rock Shelter

Cemeteries

Name	Code	Chronology Sequence	Geographical Coordinates		Approximate Dimensions (m)			
					length	Width	Height	Area
Shaleh Gi Cemetery	K.J.S - 2019 - 7013	Late centuries of the Islamic period	604063	3869094	56	50	2	2800 m²

Picture 2. 126: Shaleh Gi Cemetery

Villages

Name	Code	Chronology Sequence	Geographical Coordinates		Approximate Dimensions (m)			
					length	Width	Height	Area
Qla ji	K.J.S – 20019 - 7009	Late centuries of the Islamic period	599909	3870043	140	120	5	1.65 ha
Shaleh Gi	K.J.S – 20019 - 7011	Late centuries of the Islamic period	604414	3869796	70	40	4	2800
Klash Lolam	K.J.S – 20019 - 7014	Late centuries of the Islamic period	610027	3861262	150	115	6	1.7 ha

Picture 2. 127: left: Qlaji Village, right: Shaleh Gi Village

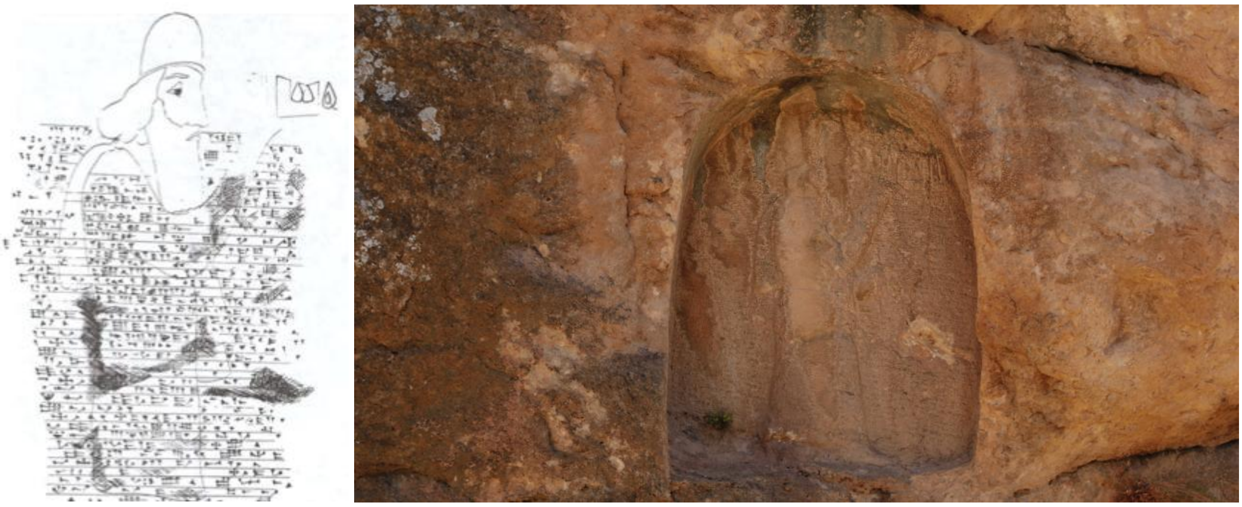
Picture 2. 128: Klash Lolam

2.b History and Development

According to religious books and reliable historical sources, previous territory of ancient inhabitants of Zagros highlands especially Hawramai people covered a vast area extending from Shahr-e Zur to Zhaverud and from Marivan as far as present Ilam and Lorestan provinces. Judi or Guti people lived north and east of Shahr-e Zur which is the modern Hawraman/Uramanat (Soltani, 1372 sah: 23)

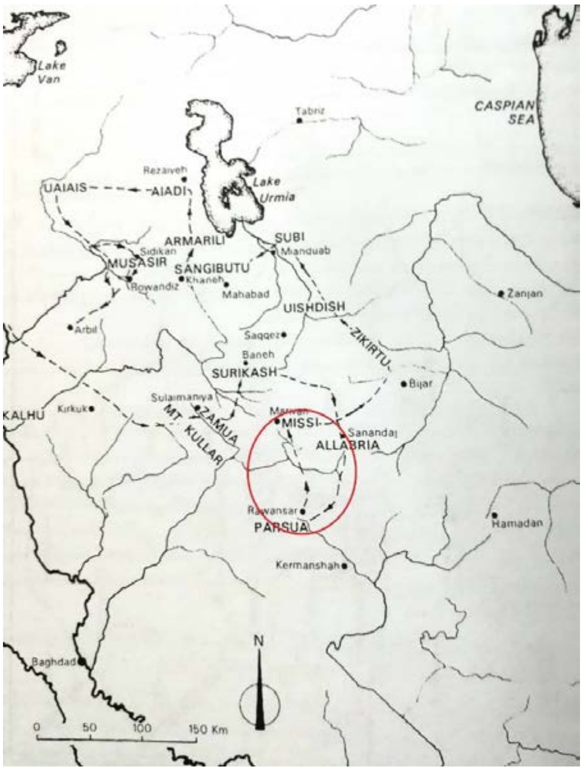
Also, historical Babylonian and Elamite records show that since about three thousand years BC, Lullubi, Guti (Gutians) and Kassite tribes inhabited the Zagros region (present Kurdistan) (Mohseni, 1327 sah: 9).

As a matter of fact, the powerful Assyrian state which ruled Mesopotamia long before the establishment of the Medo-Persian state, frequently invaded neighboring territories particularly the Zagros area. Following the ultimate conquest of areas like Hawraman/Uramanat, the Assyrians appointed governors who ruled for several years (Mohseni, 1327 sah: 11). The most important historical evidence in this regard is Tangivar inscription carved on rock at the southernmost borders of Hawraman/Uramanat territory by Sargon the second, the Assyrian king of the time.



Picture 2. 129: Tangi Var Inscription

As shown on the map, the Hawraman/Uramanat area lies in the midst of Parsua (present Ravansar), Missi (present Marivan) and Allabria (present Sanandaj), a region located on the typical route of Assyrian military campaigns (Oscar White Muscarella, 1390 SAH: 101).



Picture 2. 130: Map of CLH/U Situated in the Midst of Parsua (Present Ravansar), Missi (Present Marivan) and Allabria (Present Sanandaj)

From a historical and geographical point of view, the Median territory which extended as far as the Aras river and Alborz mountains to the north, the Kavir plain (Dasht-e Kavir) to the east and the Zagros mountain range to the south and west was divided into three zones. Hawraman/Uramanat area is located within the first zone which is the western Medo-atropaten (present west Azerbaijan) (Diakonov, 1357 sah: 79).

After their defeat by Persians, the historically Zagros-dwelling Medians became the second Satrapy of the Achaemenid dynasty (Mohseni, 1327 sah: 15). All this territory which includes Kurdistan as well as the Zagros mountain range extending in a northwest to southeast direction constitute the Hawraman/Uramanat region (Igor M. Diakonov, 1357 SAH: 79).

The Ardalan territory was part of western Kurdistan lying between Hamedan and the Ottoman realm (roughly corresponding to Zur area) and ruled by Bani-Ardalan tribe which established a semi-independent government from the middle of the 6th century AH (Aghili, 1377 sah: 69). In the books:" the Last Four Centuries of Iraq" and "Sharaf-nameh" we read:" living in Diyarbakir, Baba Ardalan was an old and noble clan which emigrated to the area inhabited by Guran tribe. Gradually the Ardalan clan managed to subdue the nomadic tribes of Shahr-e Zur as well as tribes living in valleys east of Hawraman/Uramanat and with the support of Chenghiz Khan its power was established" (Zaki-beyg, 1388 sah: 214)

During a period lasting more than four centuries (564-1025 AH), Ardalan rulers significantly expanded their territory. Their consolidated military system which controlled regional roads, mainly relied on natural obstacles especially Hawraman/Uramanat highlands (Ardalan, 1387 sah:39).

On 14th Moharram 1049 AH, the Zuhab peace treaty was signed in which Mesopotamia and western Kurdistan was permanently ceded to the Ottoman Empire. As a result, the Ardalan clan lost the lands lying on the western slopes of Hawraman/Uramanat mountains as well as the plains next to Shahr-e Zur, Qarebaq, Qezeljeh, Sarwchek and Kirkuk districts (Ardalan, 1387 sah: 51). Presently these districts are part of the Iraqi Kurdistan but still speak the Hawrami dialect.

Therefore, it can be concluded that a large part of Hawraman/Uramanat region was once within the Ottoman realm and even now lies outside Iranian borders in northern Iraq. Maps drawn by Ottoman officials also proves this claim. During the Qajar rule and under Pahlavi I, the Ardalan rule weakened and was replaced by a local governor who after several defeats acknowledged the rule of the central power.

2.b.1 The Development in Formation and Geological Eras of the Region

Zagros is a mountain range in western Iran appearing as a huge wall parallel to a series of anticlines. It is an integrated set of regular reliefs beginning in the southern faults of Kurdistan region and ending at north of Hurmuz strait at a northwest to southeast direction. Hawraman/Uramanat is located on the well-known Sanandaj-Sirjan geological-structural zone. This deformed zone is located along the Zagros thrust and is separated from the active Zagros fold as a deep, narrow thrust belt with an angled gravity fault. The northern section of the zone has been transformed because of Cimmerian and Laramie geomorphological orogeny (Jedary-e Eiwazi, 1386 sah: 45)

Geologically, Zagros region belongs to Jurassic, Cretaceous and Quaternary periods (Lumarkansar, 1372 SAH:12). Hawraman/Uramanat is situated in lands dating from the Mesozoic era and mostly Jurassic or Cretaceous periods. Distinct morphological and structural differences have divided the unit from north to south into three cross-sections:

1. The high Zagros unit also called the thrusting or breaking Zagros
2. The folded Zagros unit (the normal folded belt)
3. The unfolded Zagros unit which is sometimes called the footmoundsbelt or occasionally only the Khuzestan Plain

Chronologically, four major facies belonging to the Cretaceous can be introduced as:

1. Lime-destructive strata containing conglomerate, sandstone and shale
2. Lime facies containing orbitolinated lime, K7 lime unit, K10 grey-colored lime and K12 limes
3. Volcanic facies with sedimentary successions containing: K6 volcanic unit, K9 Porphyry-Andesite volcanic rock
4. Compound facies comprising: shale, lime and volcanic rock. The facies is a set of Cretaceous units with non-specific and occasionally undetached stratigraphy (ditto:14).

After the occurrence of ergogenic movements during the late Mesozoic, the foundation of regional reliefs was formed in a northwestern to southeastern direction similar to the Zagros mountain chain.

From a morphological point of view, Sarvabad elevations contain: Shahu and Salavan mountains in north and south respectively with a height of 2500 m, Hawraman/Uramanat uplands with a height of 2650 m in central west, Kamānjer border elevations with a height of 2500 m in west and Oladan mountain with a height of more than 2700 m in the center. Morphologically the region can be divided into three sections: mountains, footmoundsand sloped plains (Geographical Encyclopedia of Villages…1385 SAH: 299).

Among topological features of central regions are small, interconnected alluvial fans in highlands, the Sirvan River with its fan-like debris flow made of gravels as well as elevated, narrow plains lying mostly on regional riversides. Mesozoic limestone has maximal spread in the region, it causes the emergence of karst formations appearing as ripened karst with abundant fissures, excellent water output and high quality of water usable for both drinking and irrigating purposes. Other geological structures include anticlinal domes with their adjoining synclinal pits. Folded features mostly comprise Mesozoic lime formations. The northwestern and western heights of the region include Kamānjer Mountains and Takht-e Hawraman with an altitude of more than 2700 meters. Western slopes of Kamānjer mount lie in Iraq so that its ridge is almost the border line between Hawraman/Uramanat of Iranian Kurdistan and Iraqi Hawraman. Also, the Takht-e Hawraman mount delimits borderlines of Kermanshah and Kurdistan Hawraman/Uramanat so that its western slopes lie in Paveh County.

The effect of the stratigraphic structure on the external appearance of regional reliefs makes us consider them as belonging to the Jurassic due to the conformity of mountains and pits with anticlines and synclines respectively. More open folds generate milder reliefs and higher compression produces steeper slopes. Shahu mountain chain contains several streams and springs beside which villages have been built. Since a long time ago, the region has served as a habitat for human being because traces of prehistoric cavemen have been discovered. Collectively the Hawraman/Uramanat mountain range is called Shahu consisting of Kusalan, Hawraman/Uramanat and Qualan mountains.

2.b.2 Regional Settlement Developments

Hawraman/Uramanat is a mountainous region with well-watered rivers which have created gorges used as pathways for animals and men. The deep but fertile intermountain valleys have plentiful water sources which make possible a composite subsistence of farming (gardening) and shepherding. Due to its location among several mountains and its rich livestock sources, the region has always had a relatively high population (Sadeghirad, 1397 SAH: 5). Despite the presence of high cliffs and mounts, deep gorges, hot and arid summer weather and harsh winters, Hawramai people have managed to adapt themselves to their environment by several methods. One of the prominent characteristics of the region is the relation between the cultural elements of residents with their immediate surroundings. As a matter of fact, Hawraman/Uramanat population have succeeded in overcoming natural obstacles by identifying and utilizing environmental capacities and relying on indigenous technologies. They have managed to create a lifestyle with the highest conformity with the mountainous terrain of Hawraman/Uramanat (Sadeghirad, 1397 sah: 1).

Picture 2. 131: Mountainous terrain of Hawraman/Uramanat

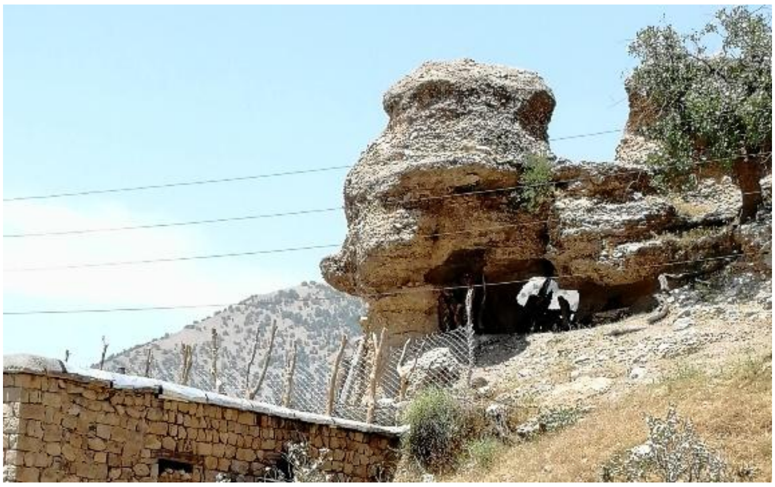
According to archaeological investigations conducted at CLH/U, a total of 427 monuments have been identified including some composite ones such as the Aslgah site comprising twelve caves, vaults and cliff shelters as well as the ancient fabric of Rudbar consisting of one fabric and a set of ancient caves.

Chronological study of 427 identified monuments based on cultural finds shows that presence of humans in CLH/U dates back to the lower Paleolithic period. The chronological sequence of ancient sites of the region indicates the existence of a cultural link between ancient monuments and settlements from the Paleolithic until now. According to evidence, the region has been populated from the new stone age until the middle copper age (the Chalcolithic) but settlement patterns have varied slightly following subsistence circumstances and environmental conditions.

Picture 2. 132: Nav Cave and the Discovered Stone Tools Found

The stone tools are found from Marvgarche Cave which is located 3.5 km south-east of Nav village in rocky slope and rough terrain of a mountainous area with 70-degree slope overlooking Darian Dam. A comparative assessment of cultural items with specimens from archeological excavations traces it to Paleolithic period.

There are several caves dating to pre-historic times, in the middle of the Shalegi village. The formation of the village can be attributed to the presence of these caves and water.



Picture 2. 133: Pre-historic cave in the Shalegi village, Western Valley

Accordingly, out of the 427 monuments identified, monuments of 13 sites dated from the Paleolithic, one site had the upper Paleolithic monuments, ten sites had Neolithic monuments, 23 sites contained Chalcolithic monuments, 47 sites had bronze age monuments, 48 sites had iron age monuments, 114 sites contained historical era monuments and 298 sites contained Islamic period monuments. It should be noted that some sites have a chronology covering multiple epochs. According to Zagros chronological table, the regional chronological sequence is as below:

- the Paleolithic is divided into upper, middle and lower period
- the meta-Paleolithic
- the Neolithic is divided into the lower stone age without ceramics and the upper stone age with ceramics.
- the Chalcolithic which approximately covers 5500 to 3000 years before the birth of Christ
- the bronze age covers a timespan of about early 3rd millennium until mid-2nd millennium which is almost 1500 years (Talaee, 1387 SAH a: 39). Some theorists think the timespan is from 2700 until 1450 BC coinciding with bronze metal extraction and production of bronze objects.

- the Iron Age can be divided into three periods: the first iron age (1450-1200) BC, the second iron age (1200-800 BC) and the third iron age (800-550 BC).
- the historical era is divided into three periods namely: Achaemenid (550-329 BC), Seleucid and Parthian (324 BC-224 AD) and the Sassanid (224-651 AD)
- the Islamic age is divided into various periods covering a timespan between 651 AD until the end of the Qajar rule but in the following research it is supposed to be consisted of early, middle and late centuries of the Islamic Era.

The Paleolithic

Studying the traces and findings belonging to the Paleolithic proves the presence of human settlements during lower, middle, upper and meta-Paleolithic in CLH/U. All the Paleolithic findings have been discovered from caves, vaults, cliff shelters and open sites (workshops). Evidently caves served as the first shelters and settlements for Hawramai people followed by dwelling at steep rocky slopes which has remained unchanged for thousands of years. Among outstanding characteristics of Hawraman/Uramanat caves is their collective nature which later became the raw model for adjoined homes making the dense rural fabric of Hawraman/Uramanat.

Picture 2. 134: Marv Bane Vazne Rock Shelter

Generally, caves are considered as the oldest human settlements all over the world including Hawraman/Uramanat. A total of 45 caves and cliff shelters have been identified in Hawraman/Uramanat. Most of these caves are natural but a few have been altered due to human intervention. Interestingly enough, some of these caves have a depth of up to fifty meters. A survey of cultural findings from caves shows that they date from the lower Paleolithic until the Islamic Era. Therefore, it can be strongly claimed that cave-dwelling in Hawraman/Uramanat has a long history whether permanent or temporary. Reasons for the popularity of this type of settlement have been its natural and environmental characteristics such as: appropriate location, access to food and water sources, the strategic position overlooking intermountain valleys, security issues, large size, etc…

Due to proper environmental conditions, such as an abundance of raw materials and the large number of caves, three zones in CLH/U have the highest density of cave-dwelling sites namely: Dare Kani of Khiaran, Darian Dam basin and rocky slopes of Kusalan; among which Dare Kani was the main troglodyte center of Hawraman/Uramanat during the Neolithic. One of the cultural findings from these caves has been the Obsidian which is a form of rock proving interactions and transactions of Hawraman/Uramanat troglodytes with remote areas which continued long after they left caves.

The Neolithic

During the Neolithic, the rough and inhospitable terrain of Hawraman/Uramanat intermountain valleys did not allow a sedentary lifestyle for two main reasons: absence of proper farmlands even for an undeveloped agriculture as well as a lack of skill and knowhow for building appropriate settlements with stone materials on steep slopes. Although at that time not far from the mountainous region of Hawraman/Uramanat, the first permanent settlements had already been established in plains and intermountain valleys. Later Hawramai people also decided to reside in the open space of intermountain plains outside their caves and built permanent albeit basic settlements but the caves were not fully evacuated and cave-dwelling continued for a long time.

According to a study on cultural findings about ancient sites of the region, only No. 3 and Havar-e Ghuravi caves of Kani of Khiaran boast a cultural continuum with the former period i.e. the Paleolithic.

As a matter of fact, by the end of the cave-dwelling age i.e. the Neolithic, settlement in nearby plains began and the first villages (communal settlements) were established in relatively flat grounds and along rivers. Location selection for these villages within CLH/U was strongly under the effect of environmental circumstances e.g. the mountainous terrain.

The Chalcolithic

Shortly after the Neolithic i.e. during the Chalcolithic, caves were used as temporary settlements for specific seasons of each year. One reason for this claim is the location of caves in heights so that most of them are on mountain slopes. Also, the pottery discovered belonging to this age, have been only found in caves and cliff shelters along local migratory routes. Existence of caves at these heights had advantages for seasonal migrators who lived at lower altitudes because pastures of these grounds only last until late spring or early summer due to grazing and withering but at higher grounds, snow melts by this time and fresh grass is ready to be consumed by the livestock. Today the Havars are actually a reflection of the temporary cave-dwelling life of livestock breeders of Hawraman/Uramanat throughout the Chalcolithic. But setting up the first riprap parapets heralded the beginning of a huge change in Hawramai architecture whose gradual development led to the appearance of architectural structures made of rock in Hawraman/Uramanat. Therefore, the start of architecture formation at Hawraman/Uramanat can be sought in caves and their vicinity. Later architectural development outside of caves resulted in the formation of the first manmade settlements of Hawraman/Uramanat with indigenous construction materials based on the dry stone method. Interestingly, the architecture of the period is quite similar to that of present Havars of Hawraman/Uramanat. Gradually various features of the architecture style of Hawraman/Uramanat, like: plan, size, type of materials, architecture style, etc…came under the effect of the environment making it remain completely distinct from its neighboring cultural regions.

Gradual development of riprap structures and the change of settlement style from temporary to permanent led to the emergence of the first rock villages of Hawraman/Uramanat. Given the fact that they were built on a slope, a population growth resulted in their expansion to upward or downward directions and the ultimate creation of stepwise villages.

The Iron Age

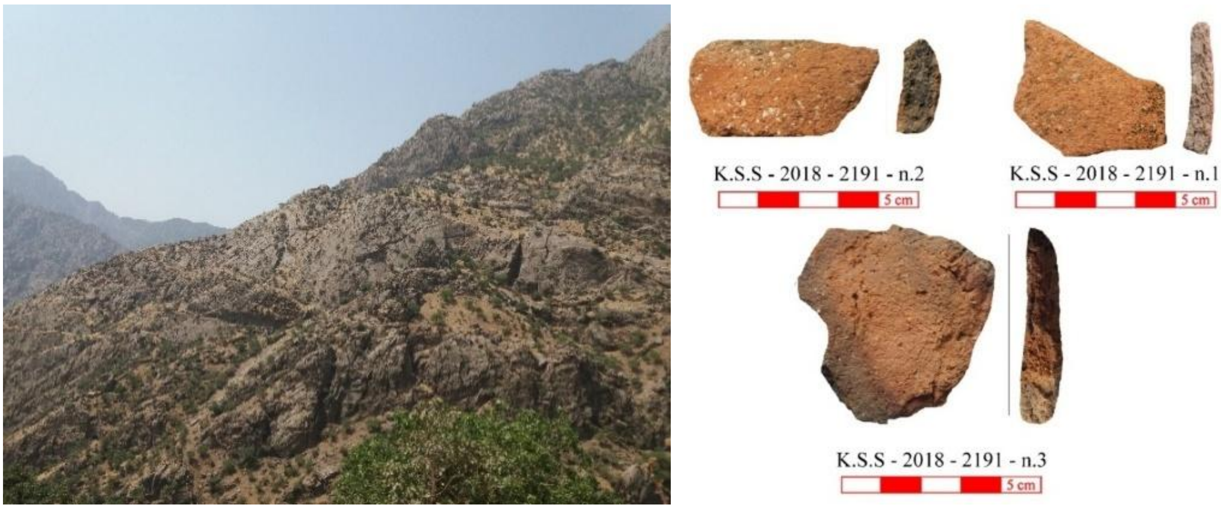
Translation of cuneiform texts of rock inscriptions and bas-reliefs belonging to Sargon II serves as a documented expression of social, military and political events in Hawraman/Uramanat region during the Iron Age in which the majority of sites were cemeteries, citadels and garrisons. Among characteristics of Hawramai architecture in this age were: their location at heights, their encirclement by geographical features like mountains and rivers, hard-to-reach access route, dominance over lower lying lands, dry stone architectural structures, largeness of structures, spatial density within a fence or rampart, spatial division and distribution within the fence, conformity of plan with the location, etc.

the earthenware relics excavated from the old cemeteries in or around the villages showed some of these sits belong to Iron Age (1st millennium BC) up to Islamic era. The formation of some of the villages may have started from these sites as what can be seen in Doulab village. There is also an old cemetery in the lower part of the Shalegi village that graves are laid out in riprap manner, a burial tradition which can be seen in the burial sites of the Iron Age.

Picture 2. 135: Shalagi Cemetery, Western Valley

Establishment of huge architectural structures (larger and stronger than residential buildings) called castles or citadels was the outcome of the formation of the first regional or trans-regional governments resulting from the increase in political tensions and expansionism. All the identified structures of this type have many common aspects but differ greatly from other types of architectural structures. Generally, castles and citadels were built on top of mountains unlike residential buildings which were constructed on slopes. Contrary to residential buildings that are without any yard or external walls, castles have bulky and formidable ramparts. As a matter of fact, the ancient castles of CLH/U have been responsive to their surroundings more than the architectural structure of villages. Within the rampart, the architectural structure of castles is dispersed in contrast with the fabric of villages which is quite condensed. Apparently social tensions during the bronze and iron ages resulted in a change of regional settlement style to dwelling at castles and citadels.

Picture 2. 136: Palangan Castle, Central-Eastern Valley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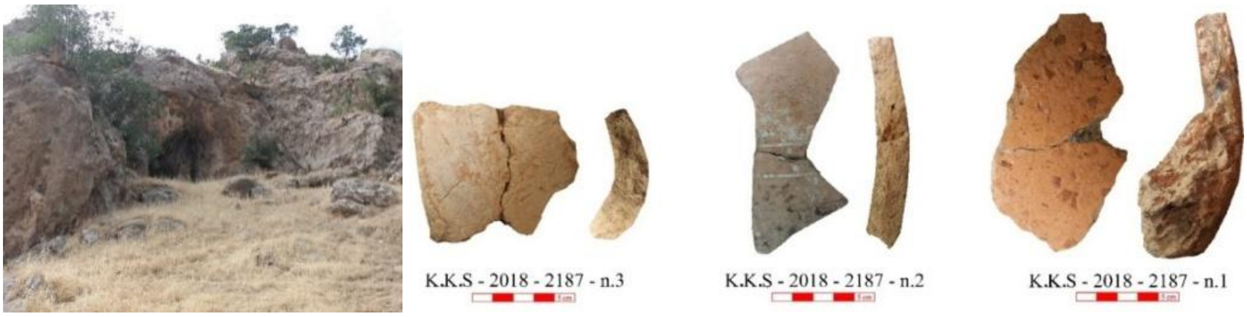
Picture 2. 137: Ghaleguran Castle and the discovered earthenware items

Assyrian calendars and stone reliefs still available tell us about the existence of well-populated fort-cities mainly at the peak or slope of mountains. Moreover, the inscription of Sargon II at Tangivar village suggests that many of the local castles and fortresses had a residential function. A total of 35 fortresses in Hawraman/Uramanat heights or summits are expressive of the development process of military constructions from the Bronze Age until the Qajar rule. Several of them stand as compounds next to each other, some measuring more than sixty hectares and practically serving as fort-cities which sheltered a relatively large population.

The Historical Era

According to the archaeological studies conducted, the historical era of Iran is relatively long dating from the beginning of the Achaemenid rule until the end of the Sassanid reign. Without doubt following the political tensions during the Iron Age, relative stability was established all over Iran shortly after the Achaemenid dynasty came into power. As part of the Achaemenid territory (the Medes Satrapy) Hawraman/Uramanat region also enjoyed a relative tranquility until the demise of the Achaemenid empire.

Archaeological surveys in Marv Ghasimi Shelter which is located 3.5 kilometers southeast of the village of Nav lead to find some cultural findings. A comparative assessment of these cultural findings with specimens from archeological excavations trace the cave to Sassanid period. A special feature of the shelter concerns its location amid a set of caves. Topographic feature i.e. access to water resources can be regarded as the most important factor for the establishment of this shelter.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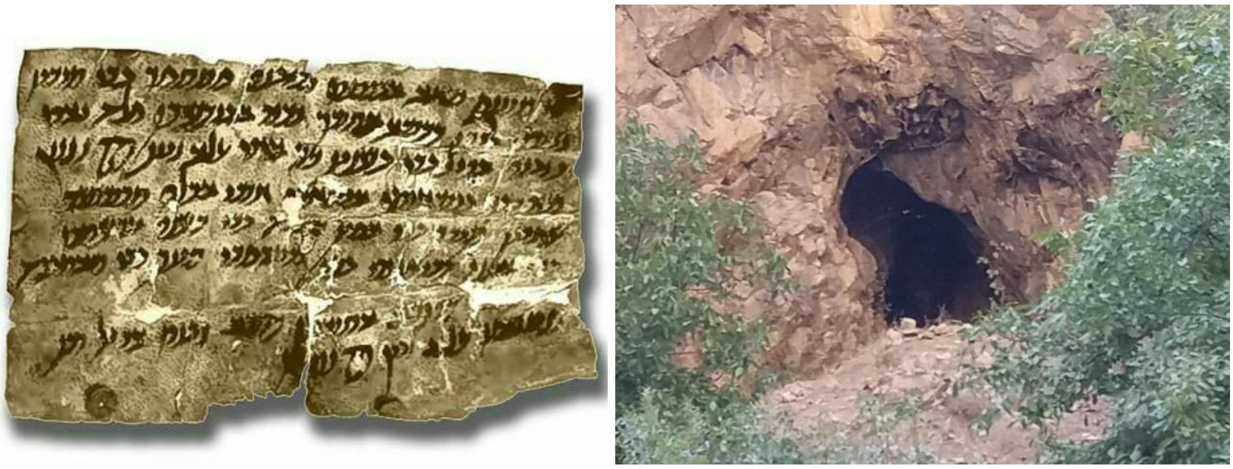
Picture 2. 138: Marv Ghasimi Shelter and Excavated Earthenware Items,

Following the rise of the Seleucid dynasty, western parts of Iran including the CLH/U came under the strong influence of the Hellenistic culture. Perhaps the huge impact of their culture over western Iran owed to the nearness of their political capital i.e. Seleucia. The script written on Hawraman/Uramanat parchment about a land sale bears testimony to this fact. Following the fall of the Seleucid dynasty, the Parthians came into power and began to construct big cities near western regions of Iran including Hawraman/Uramanat. Later the Sassanid dynasty followed suit and by transferring the political capital from Fars to Ctesiphon contributed to the economic boom of western parts of Iran.



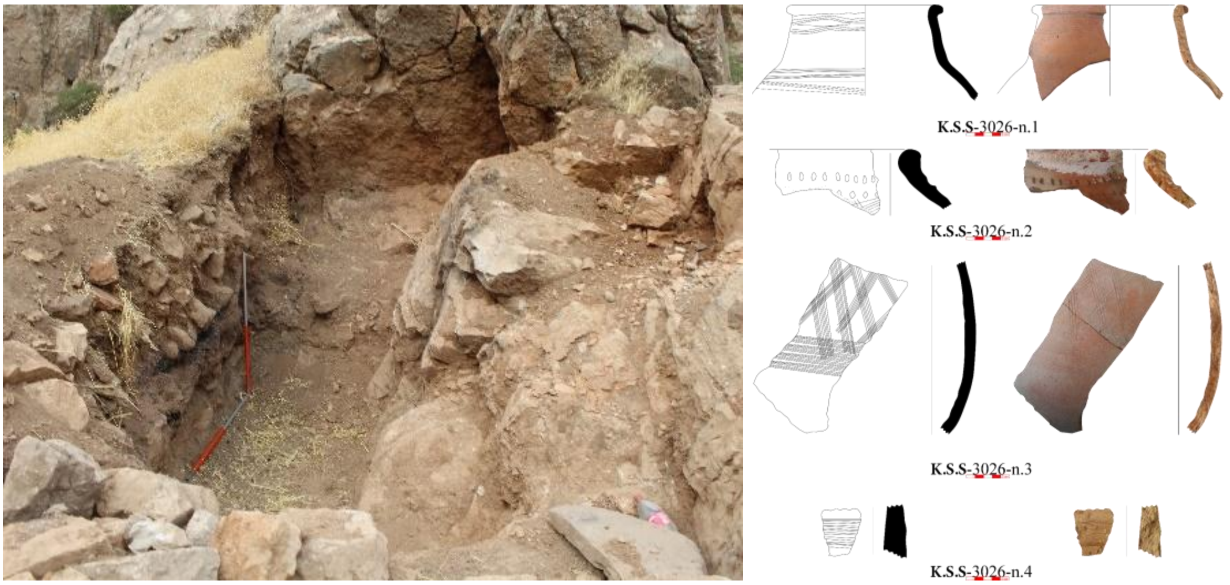
Picture 2. 139: Parchment in Pahlavi Script

An examination of the pottery belonging to the era proves consistency in the field of ceramic production during a long period of time. Good quality of products beside the variety of form which is one of the main characteristics of the historical era attests to the general prosperity of Hawraman/Uramanat at the time.

Construction of several bridges as well as expansion of local roads particularly under the Sassanid dynasty are expressive of the significance of the region in historical times. There are so many sites in the region which can confirm this. Ghalguran Castle, which lies about 500 meters south of the village of Nav, has a variety of cultural items such as pottery (in each 2 square meters 1 piece) that have been found on the surface of the castle area, the comparison of which with samples obtained from archeological excavations trace them back to the Parthian period.

An increase in the number of ancient sites and vast graveyards tell us about a population growth which results from security and stability as well as higher production. Political stability of the time led to the long-expected reemergence of village-dwelling which resulted in the construction of many villages along main roads.

History books have briefly referred to Kalhor and Guran rulers and the settlement of their tribes in a castle that now is near one of the Hawraman/Uramanat villages (Palangan). Palangan castle is often mentioned in history books. Prior to the formation of Palangan village, Palangan castle was the seat of many rulers, but the written records attribute it to the beginning of Ardalan Dynasty about 547 AH. based on written history, it can be said that Palangan Castle has been a place of government and settlement for at least 1,000 years. It has to be noted here that some scholars attribute Palangan Castle (known as Shir Guran) to the Neolithic, Parthian, Sassanid and Islamic periods, while others consider the Medes, Parthian, Sassanid or Islamic periods as the birth-date of this castle.[1]



Picture 2. 140: Earthenware excavated from Palangan Castle, Central-Eastern Valley

In this regard, the castles of the region provide much information about this period. there is a castle called “Gavar” in the south of the village opposite to the entrance road to the Najar village that based on field studies, it means “infidel castle”, dates back to pre-Islamic period and Sassanid times. "Lolem castle” is another one which probably dates back to historical periods.

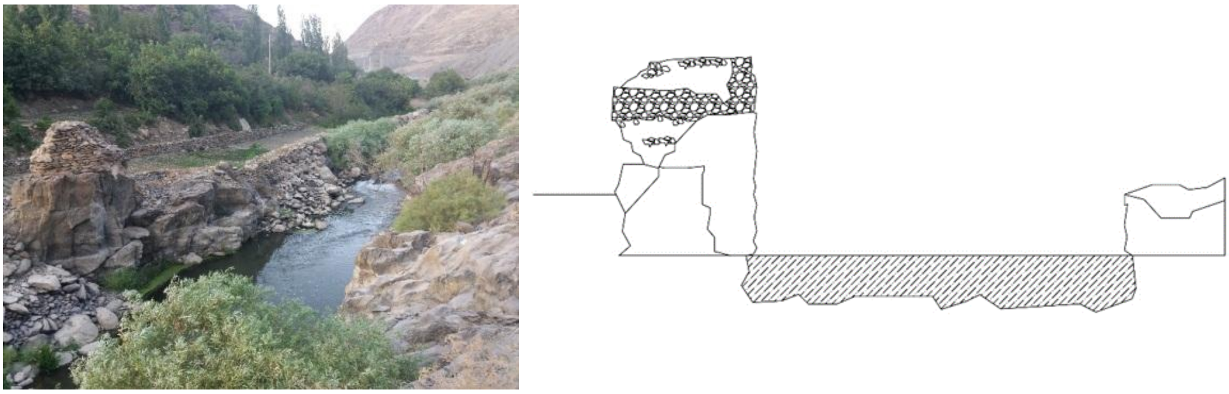
3.Hamoun Research Team, (1999) Comprehensive Studies on Socio-economic Development of Kurdistan Province, Vol. 8. P. 106

Ancient roads and historical bridges over them can be regarded as one of the most important archaeological evidence for any area or villages. There are countless samples of ancient roads in the vicinity of different Villages.

Picture 2. 141: Remains found in the vicinity of the Palangan village

The ancient caravan road, located 400 meters north of the village, is one of the ancient roads in the area, with more than 1,000 meters remaining today, it runs along the Cham Gol Valley.

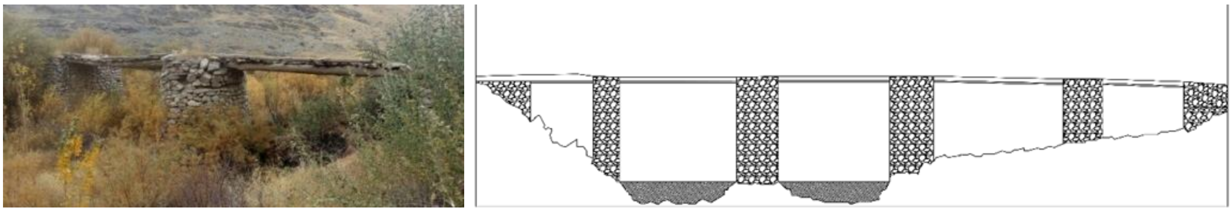
Picture 2. 142: Bezlaneh Ancient Road



Picture 2. 143: A view of Abdul Qader Bridge

The existence of numerous bridges around the villages along with ancient roads is also a proof of the village's ancient civilization and its important position throughout history. One of these bridges, called "Pol Dokhtar" which according to its architectural features can be traced back to the Sassanid era, is another evidence for this claim.

Picture 2. 144: A Sample of Historical Bridges of Palangan Village



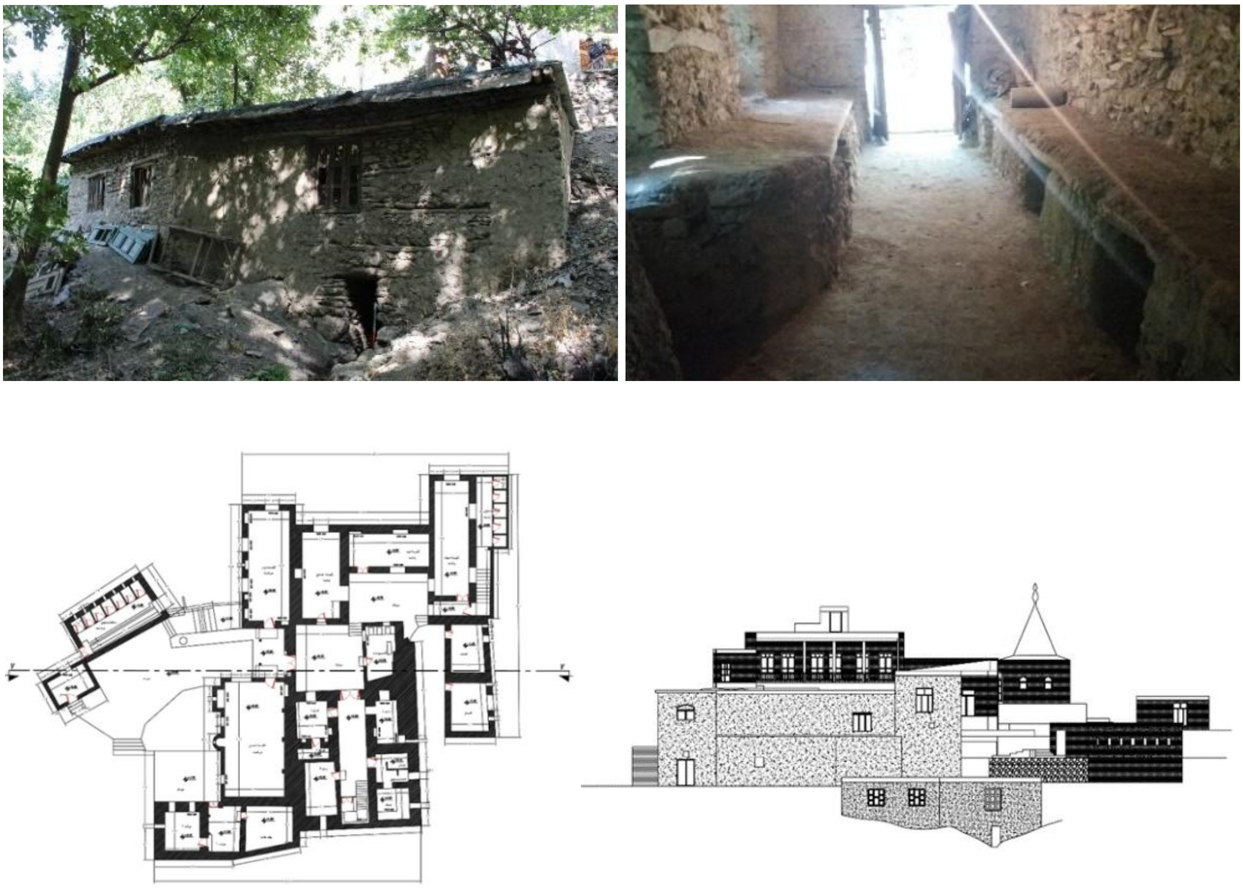
Picture 2. 145: Chuineh Bridge Plan

The Islamic Age (early, middle & late centuries)

Consecutive victories of Muslim Arabs over the Sassanid army resulted in the birth of a new Islamic nation. Given the fact that western Iran served as the gate for the entrance of this young civilization and culture, its maximum impact was felt there. Architectural monuments and cultural findings of Hawraman/Uramanat clearly verify this claim. Furthermore, construction of 99 mosques early in the Islamic era in Hawraman/Uramanat by Abdullah bin Omar beside several manuscripts of the holy Koran at hand prove the influence of Muslims.

Picture 2. 146: Mohammadi Sofla Mosque, Doulab

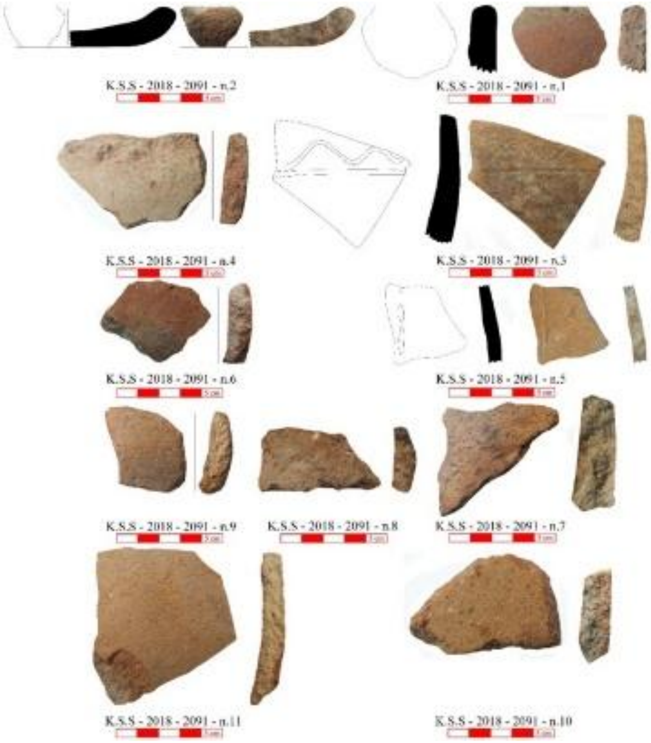
Based on the claims of villagers and archeological survey, the remains of the old mosques in the villages which date back to mid Islamic era or recent centuries are evidence of the Islamic period situation in this region. For example, the mosque in Bezlaneh village goes back to the pre-Safavid period.



Picture 2. 147: Doulab Monastery

Archaeological investigations in the region generally express the continuance of human settlements of the historical era into the Islamic age. Regarding ancient sites, it is noteworthy that under Islam a total of 152 cemeteries were built in Hawraman/Uramanat. Especially since the middle Islamic age the number of regional graveyards has increased substantially. Among major results of local population growth during the Islamic age was formation of multiple rural fabrics particularly in northeast of Hawraman/Uramanat region. One of the most important fort-cities of the time was called Palangan.

Based on the extant evidence such as the villages cemeteries, the castles, architectural evidence and the villages mosques as well as written records referring to the reign of Kalhor dynasty in the fifth century AH, can easily conclude that most of the villages has been prosperous from early Islamic eras up to the present time. The Chehl Piran (Forty Elderly) cemetery in Zhan village dates back to mid and early Islamic eras. The cemetery itself is built on an ancient site. Particular features of this property include the age of the graves, the expanse of the cemetery and the sequence of chronology from the Parthian to the contemporary Islamic period.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Picture 2. 148: Earthen Items Excavated from Chehel Piran Cemetery

There are three old cemeteries in the Bezlaneh village that are about 500-600 years old.

Picture 2. 149: Baba Zahiroddin Cemetery, Bezlaneh

Picture 2. 150: Situt Garden Cemetery, Bezlaneh

Picture 2. 151: Remains of Halu Khan Castle

Existence of several large fortresses with various architectural structures belonging to historical until mid-Islamic ages also depicts the continuance of settlement in fort-cities. The unpreceded increase in the number of graveyards since the middle centuries of the Islamic age shows regional population growth which in turn led to the formation of new villages in Hawraman/Uramanat area. As a matter of fact, existence of a permanent water spring was considered as a good enough reason to construct a village irrespective of other circumstances. In this regard, north and northeast of Hawraman/Uramanat had the best condition for building new settlements. It is noteworthy that initially a mosque was built beside the spring and the village gradually encircled it. On the whole, during the Islamic era, a large number of mosques, bathhouses, Hozkhane and caravansaries were constructed in this region.

The development process of settlements and architectural structures in Hawraman/Uramanat from the Paleolithic until the modern times can be divided into three major stages: during the first stage coinciding with the Neolithic, Hawraman/Uramanat troglodytes left their caves and began to build artificial(architectural) settlements in nearby plains. In the second stage coinciding with the late Chalcolithic and early Bronze Age, because of reasons like internal tensions and stock raising, people started building permanent settlements at mountainous parts of Hawraman/Uramanat and during the third stage coinciding with the Islamic age, population growth led to a shift toward lower grounds especially the rugged terrain of northeast resulting in the establishment of new villages in these areas.

2.b.3 Relations with Neighboring Cultures

Among the morphological characteristics of Hawraman/Uramanat region is its narrow and wide intermountain plains and valleys through which rivers have dug gorges serving as traffic routes for thousands of years. Most of these valleys are narrow and small but a few ones measure several kilometers in length along which paths extend alongside rivers. Road construction consists of cutting steep slopes, preparing the roadbed and paving parts of the route. Despite the presence of multiple roads in Hawraman/Uramanat region, only a few of them boast ancient relics and monuments. They are actually byways of main roads like the one linking the Dezli district in northwestern Hawraman/Uramanat to Hawraman/Uramanat Takht valley and then extending to Spriz district of Daryan Dam region along Siwar river and finally reaching the southwestern areas of Hawraman/Uramanat along Gavarud.

Position of Hawraman/Uramanat region at the junction of three other cultural regions (namely: Mesopotamia, Northern Zagros & Central Zagros), existence of multiple extra-regional roads, rock reliefs and inscriptions, cultural findings such as stone artifacts, ceramics, Koran manuscripts, etc… show cultural interactions of the region with other regions over various periods of time. Among evidence showing ties between Hawraman/Uramanat and other regions from prehistoric to Islamic ages are: discovery of a piece of Obsidian stone in the vicinity of Van Lake in Turkey, exotic ceramics such as Dalmatian, Uruk, etc… found dating from prehistoric, historic and Islamic ages, stone relief of Sargon II at Tangivar as well as the discovery of various copies of the holy Koran.

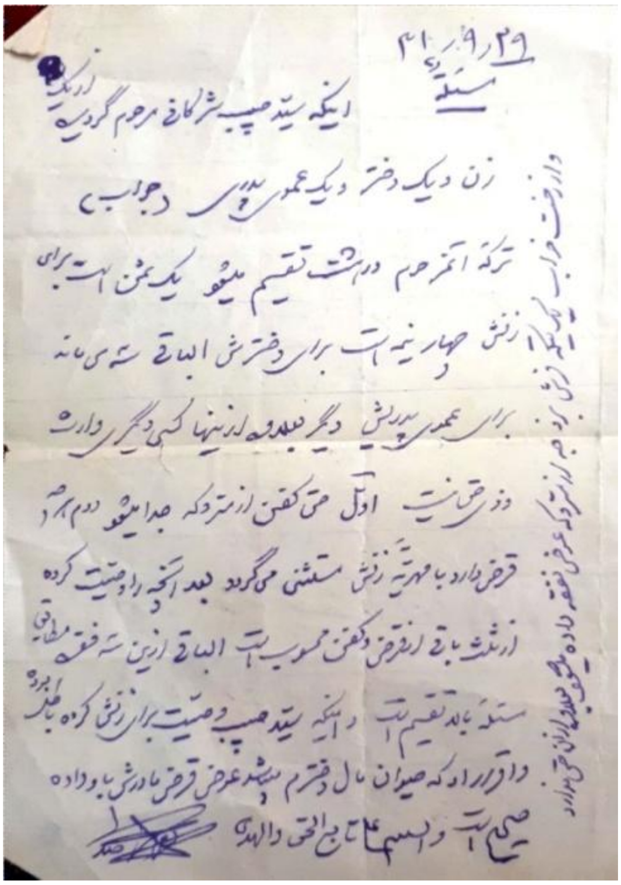
2.b.4 Hawraman/Uramanat Kings

Regarding the origin of Hawraman/Uramanat rulers it is believed that apparently during the invasion of Alexander the Great, locals took shelter at the local fortress and among them was an Iranian warrior by the name of Tahmoores who was an offspring of Bahman son of Vishtaspa, founder of Puannum dynasty. As a matter of fact, dignitaries of the tribe ruled the region until the Islamic conquest. During the Islamic age, the first local governor was Bahman son of Bullo who ruled the area in 393 AH with a Sheikh Jalal ad-Din, apparently one of the descendants of the fifth Shiite Imam Mohammad al-Baqir (peace be upon him) working as his advisor. But the Puannum rule was discontinued upon an agreement with the Safavid dynasty who came to power in 907 AH.

The geopolitical and strategic location of Hawraman/Uramanat forced Shah Abbas the first to reinforce local rulers against the Ottomans who occasionally invaded Zalam and Shahr-e Zur. Therefore, Shah Abbas who was quite familiar with the tense situation at the borders decided to give the title of sultan to Hawraman/Uramanat rulers as well as an autonomy under the authority of the central government in order to use Hawraman/Uramanat fortifications and gunmen against any potential attack by the Ottoman empire. During the rule of Zand and Afshar dynasties, Hawraman/Uramanat kept its vital role in regional developments. Interestingly Nader Shah’s numerous battles with the Ottomans was with the help of Hawraman/Uramanat gunmen especially at Marivan. As a matter of fact, a list of financial aides from Zand kings to Hawraman/Uramanat rulers is now available.

But during the Qajar reign, the picture changed dramatically because following the expansion of their relations with Ardalan governors of Kurdistan, Qajars sought to make Hawraman/Uramanat rulers subordinates of the Ardalan tribe who eagerly accepted the proposal for which they had waited for centuries but as a result of these developments several riots broke out; the most violent one being the 1286 AH rebellion.

There are numerous hand-written documents and ownership deeds from Qajars in the village of Sharakan whose content is related to tenure, buying and selling of gardens, farms, lands and in some cases family and inheritance issues. These deeds and documents go back to the last centuries. The existence of these deeds is an indication of the fact that documentation and keeping deeds has been a common practice in Hawraman/Uramanat since ancient times.



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مسئله

اینکه سید حبیب شرکانی مرحوم گردید از یک

زن و یک دختر و یک عموی پدری (جواب)

ترکهٔ آن مرحوم در هشت تقسیم میشود یک بخش آن است برای

زنش چهار نیمه آن است برای دخترش الباقی سه می ماند

برای عموی پدریش دیگر بعد از اینها کسی دیگری وارث

و ذوی حق نیست اول حق کفن از ترکه جدا میشود دوم اگر

قرض دارد با مهریه زنش مستثنی می گردد بعد آنچه را وصیت کرده

از ثلث باقی از قرض و کفن محسوب است الباقی ازین سه فقره مطابق

مسئله باید تقسیم است و اینکه سید حبیب وصیت برای زنش کرده باطل

و اقرار داده که حیوان مال دخترم میشود عوض قرض مادرش باو داده

صحیح است و الله سبحانه تابع الحق والهدی

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Picture 2. 152: A Well Document on Inheritance

The current villages are stepped villages with an old texture. In order to study the history of the villages, three types of documents, namely local trustees' statements, historical documents and the remains of the past (archaeological evidences) were examined, all of which showed that the villages enjoy a long and prosperous background. Numerous archaeological evidences in and around the villages of Hawraman/Uramanat well illustrates the historical evolution of the villages. Among the nearby monuments that indicate the status of the villages in the area, one can refer to historic bridges, ancient sites, monasteries, presence of very old trees, ancient cave and cemeteries.

Mahmud Ismael Cave in Qalaji Village. (Neolithic)

Qalaji Village

Cave in the Mid of the Village. (Pre-Historic Times)

Shalagi Village

Abdul Qader Bridge. (Dates Ancient Times)

Doulab Village

Remains of Halu Khan Castle (Belong to Historic Periods up to Contemporary Islamic Period.)

Halvan Cemetery The Cemetery Dates Back to the Mid and Later Islamic Periods

Halvan Village

Baba Zahiroddin Cemetery (About 500 Years Old)

Bezlaneh Village

Sholga Cemetery (150 Years Ago.)

Sharakan Village

THE HISTORY OF THE VILLAGE AND THEIR ANCIENT EVIDENCE

Abbas Abad Village

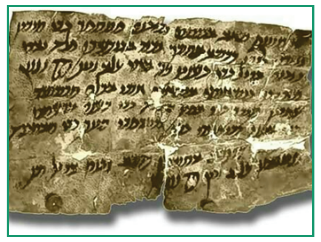
Marv Bane Vazne Stone Shelter (According to Archaeological Evidence it Dates Back Paleolithic Age.)

Nav Village

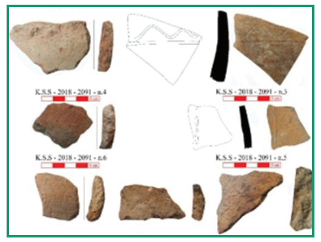
Marv Tula Cave and Discovered Items. (Neolithic)

Palangan Village

Tangi Var Inscription (First Millennium BC)


Parchment in Pahlavi Script (The documents written in Greek and Pahlavi Script Indicate the Existence of Civilization During the Seleucid and Parthian Periods)

Zhan Village


Earthen Items Excavated from Chehl Piran Cemetery (The Expanse of the Cemetery and the Sequence of Chronology from the Parthian to the Contemporary Islamic Period.)

Najar Village

Emamzadeh Faghiali Shrine (Islamic Era)

Shian Village

Pir Yousef Cemetery Back to the Late Centuries of the Islamic Era.

Kelash Lolem Village

Kelash Lolem Cemetery Back to the Late Centuries of the Islamic Era.